Of the Church · By the Church · For the Church

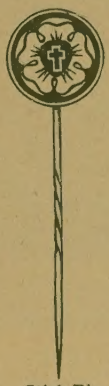
Luther League Review

The Official Organ of the Luther League of America

O sacred Head, now wounded,
With grief and shame weigh'd down,
Now scornfully surrounded
With thorns, Thy only crown.

O sacred Head, what glory,
What bliss, till now, was thine!
Yet, though despis'd and gory
I joy to call Thee mine.

Pin with Hanger



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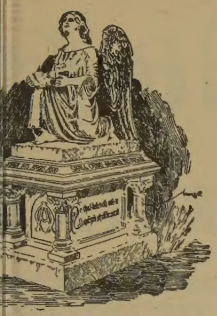

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LUTHER LEAGUERS CALLED TO THE COLORS!

We are to fight a battle against ignorance—other people's ignorance—in 1917.

The Black, Red, White, Blue and Gold is our standard—Martin Luther the standard bearer.

The army of the Luther League is to follow him in a peaceful battle. The weapon we are to carry is Truth. The ammunition is information. It is ready. Every Leaguer must provide himself with a supply.

The source of supply is shown on page 4. It was authorized at the Toledo Convention and has been prepared with the greatest of care.

Look it over once, and fill your cartridge belt, so you can do your part in 1917 toward letting the world know what it gained in the Great Reformation.

TURN TO PAGE 4

LUTHER LEAGUE READING COURSE
FOR THE
REFORMATION CELEBRATION

THIS course of reading for the Quadri-Centennial of the Reformation was authorized by the Luther League of America, at the Toledo Convention. The books have been selected with great care to help the Luther Leaguer know his Church better, and enable him to inform other people what the Reformation was and what benefit it has brought to the world. The course consists of the first five books listed below, with your choice of one of the four books that follow in the list.

QUADRI-CENTENNIAL LUTHER LEAGUE READING COURSE

Life of Luther—Dr. Wm. Rein.

The Truth of the Apostles' Creed.

Lutheran Manual.

History of the Reformation—Peters.

Praying and Working.

Schoenberg Cotta Family, or choice of Friar of Wittenberg, Knight in Grey, or Blind Girl of Wittenberg.

The first five books and one of the last four will be sent by express or parcel post prepaid for $4.00. Or we will give these six books as a premium on receipt of $12.50 for 25 new subscriptions to the Luther League Review.

SUPPLEMENTAL LUTHER LEAGUE READING COURSE

	Price
Life of Luther—Wackenagel	$1.50
Life of Melanchthon—Stump	1.25
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Ecclesia Lutherana—Seiss	1.00
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The Explanation of the Common Service	.75
Way of Salvation—Gerberding	1.00
Elements of Religion—Jacobs	1.25
Lutheran Foreign Missions — Lauray	1.25
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Martin of Mansfield. Lutheran Landmarks. The Schoolmaster and Son.

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Of the Church - By the Church - For the Church

Luther League Review

Lutheran Hospice for Young Women

At Toledo, Ohio

BY REV. HARRY P. LONG, INNER MISSIONARY.

THE Toledo Lutheran Hospice for Young Women is a product of the r Mission work, which has been carried he past six years under the supervision he Fremont Local Conference.

plan was quietly, yet surely, working four years, whereby one hundred subptions of $100 each were to be gathered orm the financial basis for the purchase suitable property.

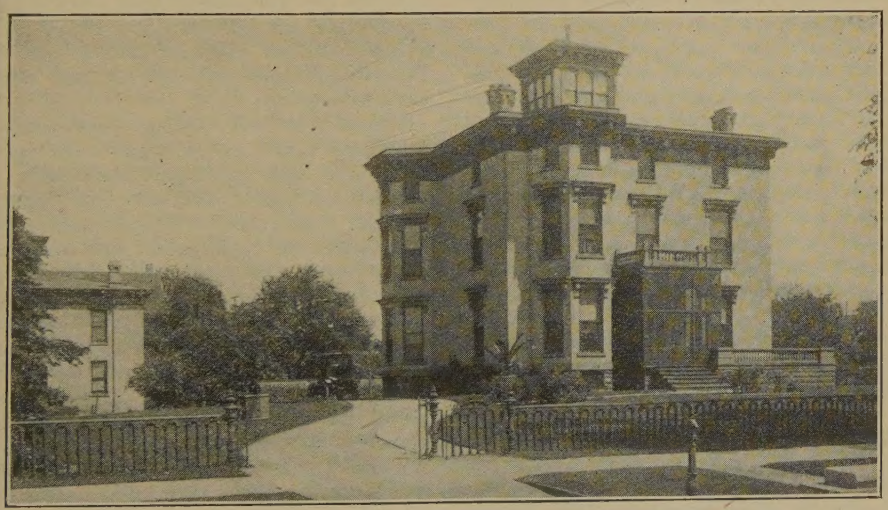
uch a property was located and pursed June 26, 1916.

he Hospice is located at 1515 Summit et, within walking distance of the city's iness center. It is a corner lot, 181 by feet, overlooking the Maumee River. purchase price was $15,000.

Bryant hot water heating system has n installed and both the plumbing and tric work have been greatly improved. All the furnishings are being donated by church societies and by individuals.

The Hospice will accommodate about forty people with room and board; $3 per week for board, and $1, $1.50, and $2 per week for furnished room. Mrs. Fannie Kahler is the matron.

In the near future there will be an Opening Day, when all our invited and uninvited friends will be welcomed to inspect the Hospice.



LUTHERAN HOSPICE FOR YOUNG WOMEN, TOLEDO, OHIO

In the meantime let us fill it. Any one reading this and knowing of some Lutheran young woman who is employed in Toledo, whose home is not here, but whose home while in the city should be the Hospice, should clip this article and picture and send them to that young woman. The Toledo young woman is supposed to do the rest. The Hospice is ready for occupancy now.

Why Luther Wrote the Catechism

BY REV. JOHN F. FEDDERS.

LET us ask a few questions that apply to present day matters and so background the title of this article. Why does the University Extension Department spend thousands of dollars in disseminating literature on subjects ranging from hogs to humanity? On my desk as I write are the following bulletins: "Managing the Orchard," "The Marketing of Butter," "Keep Our Hillsides from Washing," "Judging Dairy Cows" and "Rural Clubs in Wisconsin." Why do political parties flood the country just before election with press items holding forth their planks and platforms? Why do automobile manufacturers spend fortunes in advertising their product in the great weekly and monthly magazines of the country? A few days ago a local advertising man told me that his company had just prepared its budget which included an outlay of one million dollars for advertising. Of course, many motives, including the dollar sign, could be credited in answer to these questions.

But doesn't the single word, "Information," fill a large part of the horizon! Individuals, communities, groups and classes must be informed. Information is a first cousin to inspiration. A university bulletin is often the beginning of a bigger, better and more scientific barn. Campaign literature is a means of winning converts. The magazine brings results that makes the whole sales department smile. Information leads to action and—results.

And now isn't this one of the reasons that prompted the mind and heart of the giant genius of the Reformation? Martin Luther had a vision. He linked his vision to a task and produced—results. Turn to the preface of the Small Catechism and read the inspiration of his vision. You will see that is directly traceable to a great need. This is what he says: "The deplorable condition in which I found religious affairs during a recent visitation of the congregations has impelled me to publish this catechism, or statement of the Christian doctrine, after having prepared it in very brief and simple terms. Alas! What misery I beheld! The people, especially those who live in villages, seem to have no knowledge whatever of Christian doctrine, and many of the pastors are ignorant and incompetent teachers. And, nevertheless, they all maintain that they are Christians; that they have been baptized and that they have received the Lord's Supper. Yet they cannot recite the Lord's Prayer, the Creed or the Ten Commandments, they live as if they were irrational creatures, and now that the Gospel has come to them, they grossly abuse their Christian liberty."

There it is in small compass! Luther's visitation of the Saxon churches in 1528 showed him a great need. The bacteria of ignorance were developing at an alarming rate. Even the pastors were guilty of flagrant incompetency. Need is ever a great calling voice of God, and in this instance His servant made a consecrated response. Thus in 1529 we register the birth of Luther's two catechisms. Not that these catechisms marked Luther's freshman experience in catechetical literature — no — they were rather the fruitage of many years. The Small Catechism marked particularly what might be termed his thesis. It was a great masterpiece. In 1515 treatises on the Decalogue and Lord's Prayer were given to the world. In 1520 he published a "Short Form of Meditating on the Ten Commandments, the Creed and the Lord's Prayer."

Luther's love for Christ constrained him in view of the great need to present his work to a hungry, sinsick humanity. Such a presentation in the socratic form, embodying a short form of Christian doctrine, was bound to be popular with the masses and classes. Leaders and laity alike became better informed and this principle of the sixteenth century effective through the years is still a powerful dynamic in the twentieth.

Many fine tributes have been paid to the Small Catechism. Dr. Spaeth wrote: "It may be claimed that the whole catechetical work of the first 1500 years of the Church reaches its climax and consummation in Martin Luther's Small Catechism." "It may be bought for sixpence," says Justus Jones, "but six thousand worlds would not pay for it." "Luther has written a short catechism more precious than gold and gem" is attributed to the pen of Polycarp Lyser. Matthesius very emphatically says "If Luther in his whole course had done nothing more than to introduce these catechisms into the family, the school and the pulpit and to restore to the home the blessings at meat and the prayers for morning and night, the world could never thank him enough or repay him." And no more fit

leclaration in support of the fact of r's message to the masses can be cited Köllner's fine tribute: "Luther was of the people. Like Paul he had the f speaking to the masses as no one ould, so that the simplest understood nd heart and soul were alike touched. his language of the heart sustained uther's whole mode of thinking as a gian is the keynote of his catechism. h this great treasure house of truth, opened for you through your preparation for confirmation, do you still appreciate its value or have you "graduated" from its use? The Lutheran Church gathers her young people for doctrinal instruction and for preparation for full church membership. May 1917 mean a great deal to the League in at least two lines of reading—the Book of Books and the Book of the Reformation; also Luther's Small Catechism.

The League and Its Work

BY MISS HULDA L. MILLER.

HE Luther League represents the younger part of our congregations and we think it is doing the most ef- e work of any of the various organi- s of the Church.

s in the early years that the lasting ssions are made, whether good or bad, abits formed then will go with us gh life, so, we see the value of form- ood habits. We should at all times ur Christian duty first, and give the h our best service, not just what little or energy is left after devoting our- to pleasure. From our educational of view, let us see what work the r League may do for the Church. splendidly arranged topics are care- studied, and the young people enter he spirit of the work, they will be ped for intelligent, effective service Church work.

ve love our Church and have faith in will be loyal to it, and the League to cultivate loyalty in its members. ty demands that we attend divine e, not once in a while, but each Sun- t least whenever possible. But mere n attendance is not all that is needed, ust have the interest of the Church at contribute to her support, and be g and eager to do whatever we can ther the coming of Christ's Kingdom rth.

lives should be sermons to all whom ow and meet. The young person who oting himself faithfully to the serv- nd work of the Luther League is the ho is taking an effective part in the ip of the congregation. If there is ay of bringing the young people to e the work of the Lutheran Church me and abroad, and to interest them it is to have them join the Luther League. The only way in which our Church will be a success in the great work laid upon her is by a thorough preparation of our young people.

The Luther League in a practical way has been most helpful in the work of the congregation. It has interested our young people in their own Church. The young people have come to realize that they are a part of the Church and are counted on for service.

The Luther League is an outcome of desire of sincere hearts to reach a higher plane of usefulness and power. It is an effort to open to ready minds the richness and fullness of Lutheran history and literature. The success of the League does not aim to draw large audiences, nor merely to become popular, but its work is to give to the young people a knowledge of man's religious needs and our Church's power to supply that need.

It is in the League that our young men should take the opportunity of expressing their opinions, for it is to them that the Church in the future will look for its deacons and trustees. In their hands will lie much of the important work of the Church. They should use the means, therefore, the League gives them of training themselves for this work.

No where is it easier to bring forth the hidden power of our young people than in a rightly conducted League meeting. We notice by the leaders of Topics we have that they receive more courage each time they present a Topic, and those whom you least expect to prepare a Topic often have the best papers. So the League helps to make our youth courageous and efficient, in the master's work.

The real object of the League is not only to attract young people so they may

become acquainted with one another, but that we might become acquainted with the Lord and that we who have begun the Christian life might become strong, so that we can be the leading workers in the future in our congregations.

It takes preparation and courage to stand before a number of one's associates and take some part in the meeting, whether by reading the Bible, offering a prayer or making a few remarks. These efforts help to make the meetings more interesting, and of greater importance to the individual, who by it is being strengthened in mind and soul.

The practical work of the League should be to encourage works of mercy, to show young men and women the need of ministers, deaconesses, missionaries, Sunday School, and of workers at home as well as abroad. Our aim should be to furnish our young folks by work, for work. If we are to have active workers in the church in the future, it is most important to give each Leaguer some definite work to do now as such work will go a great way in training him for that future.

We should speak well of our League and attract others to it by our praise, for the League will be just what each one makes it. If we are a working and praying League success will crown our efforts.

On the Eve of the Reformation

BY NATHAN R. MELHORN.
From the Quadri-Centennial Committee.

ON November 10, 1517, Martin Luther was thirty-four years old. He had passed through a remarkably varied series of experiences that develop character.

His deeply impressionable youth had been spent in contact with the active yet somber piety of devout parents, whose intelligence enabled them to discern the hardships of sixteenth century peasant life, even though they knew not how to alleviate its burdens nor to escape its superstitions. Later in the household of the Cottas, the gentler influences of a more cultured class assisted his aspirations toward the scholarship of his day.

In the University at Erfurt, he had met capable teachers and interesting students who were his guides and companions in the exploration of the studies of his course. The formative power of education is almost automatic. Clever teachers and the college spirit put a brilliant mind in touch with the geniuses of the world of books. The range of subjects in Luther's day was narrower than in our modern universities, but the men whose discussions of morals, science, law, philosophy, and theology were studied, were as potent to develop intellectuality as are the authors of a modern curriculum.

The life in a convent followed with its intimate associations with men under the same vows and performing similar offices, yet of widely different personalities. Probably we cannot estimate the mental results which were thus effected in the soul of Luther. The monastic purposes were of high character, the vows were severe, the persons were of a class above the average. The results were distressingly meager. Luther's disappointment as to his life as a monk borders on a tragedy.

Next come the experiences of the professor at Wittenberg and the peculiar relationship to the Scripture which his degree of doctor of divinity involved. Luther had been a diligent and rather independent student of the Bible for more than a decade but this new degree authorized and obligated him to expound it to others. Contemporary with his professorial life, his contact with the outside world was sufficiently varied to give him a wide range of human experience. On the one side was his interest in the affairs of the Augustinian order. By appointment of his ecclesastical superior he was charged with the visitation and oversight of several convents. Out of this appointment arose his commission to visit Rome. Later he was appointed to preach in the church at Wittenberg and to exercise the functions of pastor and confessor.

Two phases of the religious life of the time are thus nakedly exposed to Luther's examination, and toward each he is expected to exert a curative influence. Simultaneously he is reading, translating, paraphrasing, and applying portions of the Scripture. In the years immediately preceding 1517 he works among the tender expressions of human weakness and devotion found in the Psalter, and delves into the

inal applications which Paul takes the Gospel of Christ in behalf of the airing Gentiles of Rome. Only after nese busy and varied years come Tetzel his grossly deceptive doctrine of indul-es. The ninety-five Theses are no sud-flash of an impetuous genius, but they he product of long experience.

ie rehearsal of Luther's activities prior 517 enable us to realize the very simple, very adequate nature of his "prepared-" He knew no authority but that of Mother Church, but the Mother Church new thoroughly, from her products as as from her theories. He had grown n the kind of a home, which the cult Catholicism then produced among the s, and still produces where it has been fected by Protestantism. He had spent s in daily converse with the persons whom the Church taught depended n of the salvation of the common man, is, those keeping vows of poverty, tity, and obedience; upon whose works upererogation the Church drew in be-of its suppliants at the confessional. had studied the history of her claims, the differing decrees of her councils, the sophistical arguments of her leaders, and the pharisaical pose of her unselfish devotion to the masses, when her very pope was lavishly decorating St. Peter's, collecting jewels, gambling and feasting. He knew no less intimately the lives of the humbler classes, the multitudes to whom Christ reveals himself so simply and helpfully—but who had become cunningly superstitious. Best of all he knew his Bible, and he from his own experience had learned to take its truth first and then adjust to it the laws and traditions of the Church.

How much of a genius was Luther? The answer is, enough of one to meet the emergency of the sixteenth century. When someone asked Lincoln how long a man's legs should be, he said, "Long enough to reach the ground." Luther was great enough to forge into a weapon the truth needed to release his times from the enslavements of the Middle Ages. Yet he was so nearly an average man, that the latter can obtain the same certainties of faith from the truths whence Luther gained his convictions.

Luther's Marriage

one of the monasteries of Saxony there were residing, in 1523, nine nuns, who, by the reading of the Holy Scrip-s, had discovered the contrast between Christian life and the daily routine of cloister. They wrote to their relatives, rting that their continuance in a ter was incompatible with the salvation ieir souls.

ieir parents, dreading the consequences heir leaving their cloister, repelled hly the entreaties of their children. The nuns were filled with distress. How to the nunnery they knew not, and their s were alarmed at so desperate a de-n.

last, in their horror at the papal serv-they determined to make their escape, ially promising to remain together, and avor to find their way to some place spectability. Two pious citizens came ieir assistance, whom the nuns wel-d as being sent by the special pro-ice of God. They quitted the convent ut hindrance, as if the Lord had culously set open the gates. Their two ds were waiting to receive them with nmodious wagon, and on the seventh pril the nine nuns, amazed at their boldness, drew up in deep emotion at the gate of the old Convent of the Augustines, where Luther resided.

Luther received them cordially, saying, as they entered the door: "Would to God I could in this way give liberty to enslaved consciences, and empty the cloisters!" The nuns were provided with respectable homes among the citizens of Wittenberg.

Catharine Bora was the name of one of these young ladies. She is represented as having been beautiful in person, possessed of excellent sense, and a devoted Christian. It appears doubtful whether Luther had, at first, any special affection for Catharine. This is corroborated by his efforts to marry her to two other persons, neither of whom she fancied. But it was in the course of negotiations in behalf of others for her hand, that he received an intimation that were he himself the suitor there might be more encouragement.

It is certain, however, amid those dark and uncertain times, he did not consider himself a candidate for marriage. It was not that he doubted the righteousness of such a step; for it was his powerful and conclusive reasoning against celibacy that had convinced these nine nuns, as well as a

multitude of others; and his profound knowledge of the Gospel had long ago taught him that "marriage is honorable in all." To those who spoke to him of marriage he replied: "God may change my purpose, if such be his pleasure; but, at present, I have no thought of taking a wife; not that I am insensible to the charms of a married life; I am neither wood nor stone; but I every day expect death, and the punishment of a heretic."

There seemed to be one thought, however, that impressed him deeply. "Marriage," said he, "is God's appointment, celibacy is man's;" and he abhorred whatever bore the impress of Rome. "I desire," he says, "to have nothing left of my papistic life."

Yet Luther continued in a state of uncertainty in respect to what he ought to do, until the thought recurred to him with great power that, however it might be with him as a man, he was called to marriage as a Reformer.

"If that monk marries," said Schurff, "he will cause men and devils to shout with laughter, and bring ruin upon all that he has hitherto effected."

If this remark was designed to deter Luther from marriage, its effect was the exact reverse of what was intended. "To brave the world, the devil, and his enemies, and, by an act in man's judgment the most likely to ruin the Reformation, make it evident that its triumph was not to be ascribed to him, was the very thing he most of all desired; accordingly, lifting up his head he boldly replied: "I will do it! I will play this trick to the world and to the devil! I'll content my father, and marry Catharine."

Afterward he adds: "I am determined to bear witness to the Gospel, not by my words alone, but by my actions. I am determined, in the face of my enemies, who are already exulting and triumphing over me, to marry a nun that they may know that they have not conquered me. I do not take a wife that I may live long with her; but seeing people and princes letting loose their fury against me; in the prospect of death, and of their again trampling my doctrine under foot, I am resolved to edify the weak by leaving on record a striking confirmation of the truth of what I have taught."

Thus Luther decided, and with him to decide was to act, and he astonished all his friends, and Catharine herself, by his precipitancy.

"On Tuesday, June 13, 1525, he took with him his three friends, Dr. Bugenhagen, or Pomeranus, at that time town preacher of Wittenberg, the lawyer Apell, and Lucas Cranach, a painter; proceeded to Reichenbach's house, where Catharine at that time resided, and there and then, without previous formal courtship, and in presence of his friends, asked her in marriage. She thought, at first, he was in jest. Finding he was in earnest, she, without asking time to consider, with maiden modesty at once gave her consent. A formal betrothal followed, and on the same day the marriage was solemnized. At this time Catharine was in her twenty-sixth year while Luther was forty-two. A marriage feast in the evening closed the ceremonies of the day."

There was a great tumult at the marriage of Luther, and all Christendom was aroused at the intelligence. Accusations and calumnies came in upon him on all sides. "It is incest," exclaimed Henry VIII, that paragon of purity. "A monk has married a vestal!" exclaimed some in great horror. "Antichrist must be the fruit of such a union;" exclaimed others.

To this last Erasmus answered: "If the prophecy be true, what thousands of antichrists the world has before now seen!"

But while his enemies assailed him with so much ferocity, his friends sustained and approved him. Melanchthon shall speak for the whole: "If it is asserted that there has been anything unbecoming in the affair of Luther's marriage, it is a false slander. It is my opinion that in marrying he must have done violence to his inclination. The marriage state, I allow, is one of humility; but it is also one of sanctity, if there be any sanctity in this world; and the Scriptures everywhere speak of it as honorable in the sight of God."

The marriage of Luther proved, as might be expected, a union of great happiness. "The greatest of earthly blessings," said he, "is a pious and amiable wife, who fears God and loves her family; one with whom a man may live in peace, and in whom he may repose perfect confidence."

The influence of this marriage upon Luther was every way favorable. He acquired more playfulness of manner and cheerfulness of spirits from the society of his Catharine. "The charms of domestic life soon dispelled the dark clouds raised around by the wrath of his adversaries. His Ketha, as he called her, manifested toward him the tenderest affection, comforting him when cast down by reciting passages of the Bible relieving him from the cares of the household, sitting by him in his intervals of leisure, while she worked his portrait in embroidery, or reminded him of the friends he had neglected to write to, and amused him by the simplicity of her questions."

Among the Papers

BY THE EDITOR.

A GREAT DISCOVERY

R. BARTHE DE SANDFORT, of Paris, must be hereafter counted among the noble benefactors of man-d. He has discovered a treatment for ns that not only relieves at once the ex-ciating pain but makes it possible for ure to renew the apparently lost activ-of the injured cellules so that a new n is rapidly formed. We have had pic-es sent us of a French soldier so horri-burned that he was totally unrecogniz-; face and hands deeply disfigured. o weeks after treatment the photograph ws an improvement that seems little less n miraculous. Five weeks after treat-t the man shows scarcely a trace of the dful injuries produced by the fire.

his remedy is known as "Ambrine." It substance composed of resin and paraf-

What this discovery will mean for the re to those suffering from the burns ed by fire and steam one cannot esti-e. We understand it has already been ght to this country. It should be with-reach of all physicians and surgeons at earliest possible moment.

he Angell Animal Hospital will seek the opportunity to secure it for use with animals suffering from burns as it quently has to treat. Horses, rescued n fires, and badly burned, are often ng the patients brought to it. We trust widest publicity will be given to this t discovery.—*Our Dumb Animals.*

BINDRANATH TAGORE AND HIS MESSAGE"

ecently a pagan from India, by the e of Sir Rabindranath Tagore traveled ugh our country who thinks he has essage for America. Well, we heard it, cannot conceive how his message can o us. To the Indian philosopher and t, the evils that trouble the world right seemed to be caused by nationalism; is, by nations organized for govern-t. History does not bear him out. re was a time when Greece had no sense nationality. Every city formed a state itself. That did not keep the cities of ece from cupidity and its results, and massacre. If Greece had become ation, instead of remaining an unorgan-l conglomerate of mutually suspicious es, its intellectual and artistic powers ht have led to an even greater and more manent enrichment of the world. India, ch is no nation, is governed by the Eng-lish nation. That means, the weakness and disorder in India were such that England's interference was fairly invited. The suttee, or the burning of widows with their husbands' corpses; thugism, or head-hunting for pleasure; fierce oppression of their subjects by the numberless rajahs—these were the troubles of India till England came, because it lacked national impulse and unity. A strong government has abolished those evils.

But aggressiveness and the resultant bloodshed would merely be multiplied by the abolition of national government. The Indian dreamer could only do what it is easy for us all to do; namely, to berate the nations of the world for their aggressiveness. Likewise we agree with Sir Rabindranath that the quest of the spiritual is the aim of few. The ambition for wealth and power are everywhere in evidence. But it is hard to see how the abolition of nations and their strong governments can remedy the evil. What power has the state to make men spiritual? It can only establish a temporal government and sustain it by levying taxes, making laws, punishing evildoers, and spreading education. When states attempt to make people spiritual, they are in danger of doing it like Russia with its pogroms, or like Spain under Philip II with its auto-da-fés, or like Massachusetts under the Puritans, with pillories and gibbets for Quakers and witches.—*Lutheran Youth.*

AN EXAMPLE FROM CENTRAL AMERICA

Recently two Indian men of Guatemala voluntarily made a four hundred mile journey on foot, simply for the purpose of distributing literature and doing personal work. The mountain trails are so difficult that the missionary's journeys must be made on muleback, and the time needed to cover the distances makes his trips to the different places few and far between. The postal regulations, however, are unusually liberal and permit Christian literature to be sent to all parts of the country free of charge. Taking advantage of these conditions, the missionaries are able to send a large amount of literature to Christians in the distant towns, and they carry papers and tracts along on their foot journeys and leave them wherever they may do the most good. Can we not learn a lesson and succeed in doing a larger amount of personal work in distributing our inner mission and other literature in our parishes and communities?—*Lutheran Standard.*

Luther League Topics

Palm Sunday. April 1, 1917.

"IF MEN REFUSE THEIR LAYS, THE STONES WILL SURELY PRAISE"

Luke 19:37-40

DAILY BIBLE READINGS

Monday, March 26: Isaiah 49:13-18—God's Love Perpetual in the Church.
Tuesday, March 27: Rev. 7:9-17—The Multitude About the Throne.
Wednesday, March 28: Phil. 2:5-12.—Christ's Humility.
Thursday, March 29: John 12:1-11.—Jesus at Bethany.
Friday, March 30: John 12:20-37—Greeks Desire to See Jesus.
Saturday, March 31: John 13:31-38.—A New Commandment.

HINTS FOR LEADER

Hymn 45. Psalm 100 (read responsively). Gloria Patria. Scripture Lesson (read and paraphrased by leader). Prayer (called for a number of sentence prayers). Make more and more of the purely devotional in your meetings. "The devotional meetings are the spiritual barometer of the League. If we fail here, we fail entirely." Hymn 44. Remarks by the leader (an oral résumé of the subject as discussed in the REVIEW and TOPICS, coupled with much of his own originality and individuality). Solo, "The Palms," J. Faure. An open discussion of the subject. Hymn 27. Offering. Offertory. Announcements. Doxology 2. League benediction (Psalm 19:14 suggested).

Meditation—Prophecy Fulfilled.

The circumstances of our lesson are of great interest. On Sunday morning Jesus left the home of Martha and Mary and Lazarus at Bethany to go to Jerusalem. He went over the Mount of Olives toward Jerusalem. The road was thronged with great crowds. They were going to Jerusalem. It was the time of the Passover.

At Bethphage Jesus mounted a young ass, which had been borrowed for the occasion. He rode along the path. This is the only time the Bible tells us Jesus rode. The people on the road to Jerusalem began to rejoice and praise God. This praise and rejoicing were mighty shouts of hosanna. They cried: "Blessed be the King that cometh in the name of the Lord: peace in Heaven, and glory in the highest."

Six hundred years before prophets had said this would happen. When the people shouted aloud in praise of Jesus the words of Zechariah and of Isaiah were fulfilled. The triumph of King Jesus fulfilled the prophecy.

Lesson—Triumph of the Gospel.

Jesus did not go out of His way to fulfill a prophecy. There was a greater and deeper motive. Because of His mission, Jesus offered Himself to the Jews as their Messiah and King on this last opportunity. It was also necessary for Him to show both His own disciples and also the people whom He had taught during His ministry, both His kingly nature and His kingly right. He wished to teach all how, as a King, He should triumph over the world. The prophecy and the event had the same end in view. Jesus did what was right, and prophecy was accomplished.

The triumphal entry of Jesus into Jerusalem was a real victory. Jesus was the King promised and foretold. The years have served to show He is King of the whole earth.

He won His victories by peaceful weapons. His triumphal entry into Jerusalem was a prophecy of the triumph of the Gospel.

By the preaching of the Gospel, Jesus is marching through the centuries toward the new Jerusalem and gaining the world for Himself.

Captious critics were rebuked by His royal words. It was impossible to stop Christ's triumph. He seized the opportunity to exercise His royal authority. The cold, critical Pharisees asked Jesus to rebuke the enthusiasm of the people and the rejoicing of His disciples.

The triumphal procession was enthusiasm for the Saviour. The people cast their garments in the way before Him as He rode along. Sir Walter Raleigh once threw his handsome cloak over a mud puddle that Queen Elizabeth might pass without wetting her feet. It was an act of gallantry. Dr. Talmage says: "The glory of the palm trees was appropriately sacrificed for the Saviour's triumphal procession. There is no worthy triumph of any sort without the tearing down of something else. Brooklyn Bridge, the glory of our continent, must have two architects prostrated—the one slain by his toils, and the other for a lifetime invalided. To what better use could we put our lives than into the sacrifice for Christ and His cause, and the happiness of our fellow creatures." It was a triumph.

Jesus was honored then. It is our privilege and our duty to honor Him now, and to manifest for Him our regard.

It was too late to check the people or to conceal Christ's claim. Jesus turned the rebuke back on the Pharisees themselves. Godet says: "The answer of Jesus has a terrible majesty." That popular cry, "hosanna," was God's proclamation of infinite and eternal truth through human voices.

The Luther League Topics, complete lessons (of which the above are outlines and review), in 32-page pamphlet, covering three months can be supplied at rates given on page 22 by LUTHER LEAGUE REVIEW. 318-326 West 39th Street, New York City.

an Doren says: "The ruins of Nineveh, ylon, Egypt, tombs and temples con- the word of the Lord."

osterzee says: "Temples, stones, cried vengeance in the day of Titus. Super- ption at Salzburg, in the rocks, 'Te a Loquntur' is now history."

oung says: "On such a theme 'tis ious to be calm, passion is reason, sport temper here."

he world can never understand the sedness and power of loving and prais- Christ.

Bible References.

ob 25; Psalm 37:10; 118:26; 13:35; e 2:14; Eph. 2:14; Isaiah 62:11; Zech. 10.

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ster Sunday. April 8, 1917.

"THE CLIMAX OF JOY"

(Festival)

Luke 24:31-35

DAILY BIBLE READINGS

onday, April 2: John 18:1-11. "Jesus in the den."

uesday, April 3: John 18:19-24. "Jesus Before High Priest."

ednesday, April 4: John 19:1-12. "Jesus Before te."

hursday, April 5: John 19:13-24. "The Result he Trial."

riday, April 6: John 19:25-37. "The Death of us."

aturday, April 7: John 19:38-42. "The Burial Jesus."

HINTS FOR LEADER

connection with the service in the hymnal, use ns 115, 117, 118. Make this a truly joyous meet- Assign verses of Scripture emphasizing the joy- side of Christian experience, such as: Ps. 16:11, ah 35:10, Isaiah 61:7 and 10, Isaiah 65:14, Jer. 16, John 15:11, John 16:22 and 24, Romans 14:17, nans 15:13, Gal. 5:22, I Peter 1:8. Sum up by wing how the Easter season brings the fullness of

"Come we humbly, in deep contrition,
Bringing to Thee our sin and shame,
For we know that Thou art risen,
Thou who for us hast borne the pain.

Rise, Thou, in our hearts all glorious,
As upon that Easter day;
Banish our gloom, make life victorious:
Oh, Thou Light of Life, we pray.

Rise, Thou the O Lord victorious,
And abide in our hearts alway."

Meditation—The Walk to Emmaus. Two disciples walking to Emmaus from rusalem were overtaken by Jesus Him- f. He had risen from the dead that very rning. He now joined them and entered o their conversation. They failed to rec- nize Him. When they told Him the won- rful event of the morning, He then ex- ained to them from the Scriptures that at very thing had been foretold by the ophets of the Messiah. He explained at this, instead of discouraging them, ould encourage in them faith and hope. e reason for joy was that the Scriptures re fulfilled in Jesus, their crucified aster.

Lesson—The Risen Redeemer Is with Us. The blessedness of Christ's presence is to know Him. Moody tells us the following: "One Christian asked another what he expected to do when he got to heaven; and he said he expected to take one good long look of about 500 years at Christ, and then he would want to see Paul and Peter and John and the rest of the disciples. Well, it seems to me, one glimpse of Christ will pay us for all that we are called upon to endure here—to see the King in His beauty, to be in the presence of the King."

Jesus opened the Scriptures so that the disciples found new meaning in the Old Testament. Since Jesus' resurrection the Old Testament has taken on new and deeper meaning. "These treasures of Scripture are open to us, (1), by means of the Holy Spirit; (2), by a deeper and more spiritual study; (3), by a higher Christian experience, as the higher one climbs a mountain the wider vision; (4), by obedience sincere and careful of the truths already revealed; (5), by the aid of others; (6), by a closer walk and more intimate communion with God who gave the Word." Certain it is the disciples who walked to Emmaus with Jesus had a new Scripture given them.

Jesus' revelation of Himself brought joy. It was in faithful performance of the daily duties of life that Jesus made Himself known to the disciples on the way to Emmaus. The reality of spiritual things, and the beauty of Christ's character are often revealed to us today, just as Jesus made Himself known to these two disciples. In the performance of our ordinary duties the truths of the Bible often receive new and added meaning. The doors of usefulness are open to us when we least expect such an opportunity. This is what the disciples learned at Emmaus.

The disciples reported their experience. Immediately these men resolved to tell their friends in Jerusalem what had happened. Such news was too good to keep. This was their first impulse. They burned to bring the blessed news to the company of their associates in the city.

They found the disciples at a prayer and conference meeting. On entering the meeting, they themselves were told "the Lord is risen indeed, and hath appeared to Simon."

They had been anticipated in their message of joy. They received news that confirmed their report. It made the fact all the stronger. To add to it all, just then Jesus Himself stood in their midst and

said unto them: "Peace be unto you." Faith became sight.

Christ's presence brought joy and knowledge and peace. Christ's presence was life to them. The risen Christ is life to us. The presence of Jesus ever brings peace to the troubled soul. The Easter joy of a risen and living Christ is the cornerstone of Christian faith and hope. None can ever take away this joy from true believers in Jesus.

Bible References.

I Cor. 15:5-7; Mark 16:14; John 20:19; Matt. 28:9-10; Acts 1:6-12.

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First Sunday after Easter. April 15, 1917.

"LUTHER AT WORMS"

(Quadri-Centennial—396th Anniversary)

Jer. 1:15-19

DAILY BIBLE READINGS

Monday, April 9: Matt. 28:1-10. "Testimonies of the Resurrection."
Tuesday, April 10: Matt. 28:11-15. "The Guards Bribed."
Wednesday, April 11: John 20:11-18. "Mary's Anxiety Removed."
Thursday, April 12: Luke 24:1-12. "At the Empty Tomb."
Friday, April 13: Luke 24:26-49. "Jesus Appears to the Apostles."
Saturday, April 14: Mark 16:9-14. "The Unbelief of the Apostles."

HINTS FOR LEADERS

Give a brief outline of Luther's life up to the scene at Worms, so that the setting for the topic may be clear to all. Tell, or have some one tell, what occurred at Worms. Now read Scripture lesson. Explain its bearing on topic, showing that as God promised to help Jeremiah, so He was Luther's help when the time came for him to make a bold stand before men and kings of men. If there is time, select passages from Lowell's "Present Crisis" or Whittier's "The Reformer" will be found appropriate.

"The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone.

These wait their doom, from that great law
Which makes the past time serve today;
And fresher life the world shall draw
From their decay."

Suggested Hymns: 108, 140, 169, 184.
(Topic Reviewed by Rev. O. Glesne.)

The Prophecy—A Call for Reform.

At the time of Jeremiah, the kingdom of Judah was infected by false doctrine and evil practises. Jeremiah was called by the Lord to bring about a reform, by uttering God's judgment against the evil doers and showing them the danger of their apostasy. The words of the Lord to Jeremiah can very befittingly be applied to Luther. He was called by the Lord, and the fulfillment of many special promises were apparent in the life and work of Luther.

Providence at Worms.

The event at Worms, more than any other event, shows the divine hand in the reform work carried on by Luther. The emperor, the princes and chief potentates were, by divine providence, assembled before Luther who, being assured of God's will, uttered God's judgment against them in a matter of vital importance to the church and the country. In return Luther had, no doubt at Worms, his greatest experience of God's wonderful guidance and protection. At Worms the reform work of Luther reaches its climax, and the event became such a decisive step that it turned the whole trend of affairs in both church and state.

The Diet at Worms—The Questions.

At Worms, on the 17th of April, 1521, the friends and foes of Luther gathered, the latter, however, being in a great majority. Luther arrived on the 16th, and the following day was called before the diet, before an assembly over which Emperor Charles V presided, and present at which were archdukes, dukes, princes, electors, ambassadors, margraves, archbishops, bishops and abbots from all parts of Europe. Men invested with all power in church and state constituted the assembly at which the lowly miner of Mansfeldt had to render an account of and defend his faith.

Of the two questions put to Luther, one was answered promptly, but the second one he asked for time to seriously consider. Time was given him until the next day, when he was again brought before the august assembly. The question whether he would retract all that he had written was now to be answered definitely. With a firm and resolute mind he refused to retract any of his writings.

Luther's Stand at Worms.

In Luther's speech before the diet he made clear what the result would be if he were to recant. The following statement shows this and the nature of his protest: "Were I to retract what I have said on this subject, what should I do but lend additional strength to this tyranny and open the floodgates to a torrent of impiety—Gracious God! I should thus become a vile cloak to cover and conceal every kind of malice and tyranny. At the close of his address, which was repeated in Latin by Luther, he was requested to give a clear and definite answer as to whether he would retract his writings or not. He replied firmly and resolutely: "I can not and will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other, God help me."

The ten days Luther spent in Worms

nd the days he spent on the way to the et were the most strenuous days of uther. At times he was discouraged by iends as well as by his enemies from enturing upon such a hazardous break ith the powers of Rome and Charles V. Vith a wonderful boldness and courage e succeeded in doing the work God had alled him to do. His faith, obedience and aithfulness to the cause of Christ were sted and his loyalty to his people was ried. He experienced God's wonderful uidance and protection in the midst of anger and opposition.

The Church he founded stands today at s 400th anniversary, and looks back upon he wonderful experiences it has had in aintaining and promulgating the truth or which Luther fought. The Lutheran hurch has been tested as to obedience to he word and faithfulness to the cause of hrist, but the Lord has guided her and raciously protected her so she today can ejoice, not in her own glory, but in he power and love of God shown forth in he greatness of the Lutheran Church to-ay. God has fulfilled His promises to ur church.

Bible Readings.

Ps. 5:11; Isa. 43:8-13; I Pet. 3:15; Ps. 1:4; Ps. 34:7; Isa. 12:4.

Literary References: D'Aubigne's "Reformation," hap. 8. Rein's Life of Luther. Chapters in "Knight Gray," "The Friar of Wittenberg," and "Schönberg otta Family" in Luther League Reading Course.

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econd Sunday fter Easter. April 22, 1917.

"THE CHURCH'S CARE OF THE SICK"

(Missionary, Inner-Hospitals)

Luke 9:1-6; John 5:2-9.

DAILY BIBLE READINGS.

Monday, April 16: John 21:1-12—"The Return to mmaus."
Tuesday, April 17: John 2:12-17—"Jesus Cleans-g the Temple."
Wednesday, April 18: John 3:22-30—"John's Last itness to Jesus."
Thursday, April 19: John 4:5-26—"The Woman of maria."
Friday, April 20: John 4:31-38—"Jesus Explains is Work."
Saturday, April 21: John 4:39-45—"The Effect of ue Testimony."

HINTS FOR LEADER.

Hymn 156; Collect VI (repeated in unison); ripture Lesson (read and paraphrased by the presi-nt of your W. H. and F. M. Society); prayer; mn 153; previously ask one member of your W. and F. M. Society to tell about the hospitals on e foreign field which are under the direct super-sion of your particular Synod. Ask another mem-r to tell how the Church is caring for the sick on e home field through its motherhouse, hospices, etc. You may stimulate some young woman to enter e work of a deaconess, as many already have rough inspiration thus received in the League); mn 9; an open parliament on questions at the close of discussion of subject as presented in REVIEW; offering; offertory; announcements; hymn 100; closing prayer and benediction by pastor.

(Topic reviewed by Rev. Paul W. Roth, Milwaukee Hospital.)

The Scripture Lessons.

These texts present Jesus as the Great Physician. He faces sickness as a fact. He pities sufferers. He cures them by the Word of Divine Truth and Power. He links preaching of the Gospel with healing of the sick because sin is at the root of man's need for the Gospel and is also the cause of all sickness in the world. He sends forth the Twelve to preach the Gospel and heal the sick, and this double duty of discipleship is the basis for the Church's care of the sick.

The Topic—The Gospel View of Sickness.

We live in a time when men want to deal with sickness on the wholesale plan. Some say better sanitary measures will do away with it. Others tell us that science will soon master it. Mrs. Eddy and her followers make short work of it by their "denials." And still it is with us. It is a mountain-like fact that looms up before each one of us, and "denials," sanitation, education, science, have not removed it. What does Christ say about it? In the first place He recognizes its existence. He does not tell sufferers there is nothing wrong with them. He does not tell sinners they are good. He does not mock the suffering human race. On the Cross He pays for man's sin. By the gift of His Spirit He bestows a new birth. By His Word we become Sons of God. In Him we are free from sin. Then the sickness that we suffer after having become new creatures in Him is no longer to be regarded as punishment, but as an evidence of the Father's love. This is the Gospel view of sickness.

We want to be cured! Naturally! But a true son of God is not so presumptuous as to dictate to the Father what He shall or shall not do. His Sonship shows itself in this, that he desires the Father's will above all things else. Paul prayed three times to have the thorn in his flesh removed, but became content to bear it when he learned that God's grace was sufficient for him. Jesus prayed to have the cup pass from Him, but proved His Sonship by preferring the Father's will even in this. The height of prayer is not to storm Heaven with demands that a cure be granted. The height of prayer is to so trust God that His will is preferred even to a cure. Such prayer is always heard and answered. Too many Christians want to dictate to God what He shall do, and grow peevish, or doubt the use

of prayer when their dictates are not obeyed.

The Church is to preach the Gospel. Her best gift to the sick is not a hospital, nor a free ward, nor homes for incurables, nor Inner Mission equipment for dispensing medical relief. Her best gift is the Gospel. Through Christ sin is taken away. A new nature is given. New thoughts, motives, pursuits are the evidence of the new life. And when the flesh is mastered and we walk by the Spirit we are less likely to have sicknesses. As for our light affliction, which is for a moment, it works out for us a far greater weight of glory, chastening us and helping us to put off the old nature.

The Church cares for the sick because Christ is in the Church. He it is who puts love and compassion in the hearts of His true followers. They see Him in His suffering ones. They see the hidden man that the Word can create in even the lowest human being, and for the sake of this new life hid with Christ in God, they are enabled to work among the sick, the imprisoned, the poverty stricken, the outcasts.

Much of this work can be done better in institutions than in private homes. Therefore the Church has always had her institutions of mercy of various kinds. Here her charitably disposed members may be sure that their gifts will be well administered. Here her young women who desire to devote a lifetime to the service of Christ in the person of His suffering ones may find opportunity to do so. Here the Word, with its power to save and heal, may be spoken by deaconesses, chaplains, and Christian nurses and physicians, under circumstances that make for a favorable hearing. There were no hospitals until Christ came. If this fact were fully appreciated, Christ would be preached in all hospitals.

You may not be called to serve Christ as a nurse, doctor, deaconess, chaplain or inner missionary. But as a member of the Church you are called to do your share in the Church's care of the sick. It may be the sick member in your own family. It may be a friend or relative who is confined to the sick room or carried away to the hospital. It is a kind thing to bear flowers, and literature, and tokens of that sort to those who are sick. But is that the best you can do? Surely a text from God's Word, wisely chosen after prayerful thought, will be worth more to your sick friend than a greenhouse full of flowers. Pick your flowers from the garden of Scripture. Bring Christ into the thought of the afflicted one. "He healeth all our diseases." And finally, let sanctified common sense guard you from the foolish things that some visitors to the sick perpetrate.

Bible References.

Isa. 10:15; 9:1; Ps. 103:10; Ezek. 20:37; Matt. 5:4; I Pet. 4:13, 14; Matt. 24:9; John 15:21; I Cor. 11:32; Heb. 12:6.

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Third Sunday
After Easter. April 29, 1917.

"THE WORD: LIVING AND POWERFUL"

(Doctrinal)

Heb. 4:12; I Pet. 1:22-25.

DAILY BIBLE READINGS.

Monday, April 23: John 5:1-9—"The Cripple Cured."

Tuesday, April 24: John 5:25-31—"The Life Giving Word."

Wednesday, April 25: John 5:39-47—"Reproof for Indifference."

Thursday, April 26: John 6:15-21—"Jesus Walking on the Sea."

Friday, April 27: John 6:30-40—"Jesus, the Bread of Life."

Saturday, April 28: John 6:50-59—"Jesus, the Bread of Life" (continued).

HINTS FOR LEADERS

Hymn No. 17. Scripture reading by the leader. Prayer by the pastor.

If possible have the choir or a number of members of the choir give a selection. As this is a meeting for every one, your choir should also be present.

Remarks on the topic by the leader, and introduction to the speaker, who should be some active worker in the Church, or perhaps your Pastor could handle this subject better than any layman.

Hymn No. 143. Recitation. "The Eternal Goodness." Offering. Announcements. Hymn No. 169. Closing prayer and benediction by pastor.

Recitation, "The Eternal Goodness."

Who fathoms the Eternal Thought?
Who talks of schemes and plan?
The Lord is God! He needeth not
The poor device of man.

More than your schoolmen teach, within
Myself, alas! I know:
Too dark ye cannot paint the sin,
Too small the merit show.

I see the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail-cries,
The world confess its sin.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the Silent Sea
I wait with muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—*J. G. Whittier.*

(Topic reviewed by Rev. Yost Brandt.)

Meditation.

God's Word is given for a purpose. It is intended not simply to entertain, but also to instruct and to reprove. Like the surgeon's knife it may hurt where it touches, but it hurts that it may heal or correct evil.

Unto man God gave life and the promise

salvation. In His Word He tells how to e the life He gave and how, at life's close, enter into salvation. For this reason it called "A lamp unto my feet, and a light nto my path."

The Lesson.

The Purpose of the Word.—Given of God, ho spoke through holy men and through e apostles, the Word is divine in its purse. It discloses God in His power, charter and person, in so far as He revealed imself unto man for man's salvation.

Since God is love, His Word, in its strict- sense, gives us assurance of grace rough and in Christ. The ultimate and ief purpose of the Word is to serve as a eans to save man from sin and the punhment, which follows after sin.

The Word Is Doctrinal in Its Nature.— doctrine is something that is taught. The ord of God abounds in teaching. So, it aches that the world was created by God hen it says: "God said, let there be light, nd there was light," etc.

When, in the third chapter of Genesis, we ad the story of Adam and Eve being drivn out of the Garden of Eden, we are readg about sin. This chapter teaches us that n is disobedience against God's will. It lso teaches that sin will be punished.

St. Luke teaches us concerning "the ord's Christ," and concerning deliverance rom sin. In other words, we may call this the doctrine of salvation."

When the Scriptures tell us, "Man shall ot live by bread alone, but by every word hat proceedeth out of the mouth of God," ey are teaching us of the power and purose of the Word of God.

A Christian doctrine is therefore a positive truth told from the Word of God, and ests on the Word of God as its authority.

The Word as a Means of Grace.—Faith the only thing which will save man from ternal exclusion from God's presence. Now ery distinctly the Holy Scriptures tell us hence we receive this saving faith: "Faith meth of hearing, and hearing by the word God."

The truth shall make us free; God's ord is truth. This makes it the duty of very Christian to either take or send the ord of God to such as may not already ave it.

The apostles' message to the people was ke that of John the Baptist: ye are sinrs; repent; receive forgiveness and salation. Their authority for such preachg was the Word of God and the direct mmand of Jesus.

Not any belief or faith will restore man favor with God and bring him into Heaven, but alone the faith in God's Word. This Word endureth forever. Heaven and earth may pass away, but not one little part of the Word of God. This Word of God will bring either a blessing or a curse to men, according as they believe and follow, or as they refuse and ignore it.

The Word in the Lutheran Church.— Every Christian Church or denomination proclaims the Word of God. If not entirely alone, the Lutheran Church is the most positive in declaring the Word of God to be the sole and only rule of faith and of practice. This has been patent to all since that memorable day when one of the staunchest champions of the papal Church said: "Luther stands in the Scriptures, and we outside." Rome was obliged to confess that Luther could not be proven false in his teaching from the Scriptures. He could be charged with false teaching only on the authority of the writings of Rome's penmen.

The cardinal principle of the Lutheran Church, her glory and her strength, is her firm and unswerving adherence to and compliance with God's Word. What God's Word tells, she believes, and she teaches, no matter whether the mind of man can understand the truth it presents or not.

Of those who set themselves above God's Word the Church of the Reformation says: "The Word they still shall let remain."

To the Lord, mighty and merciful to save, she raises her voice in adoration and petition:

Thy word is like a flaming sword,
A wedge that cleaveth stone;
Keen as a fire, so burns Thy Word,
And pierceth flesh and bone.
Let it go forth o'er all the earth,
To cleanse our hearts within,
To show Thy power in Satan's hour,
And break the might of sin.

TITHING IN SIAM

One of the elders in the Tap Teang church, Siam, is a firm believer in tithing. During the recent floods in his section of the country his rice field, as well as his unbelieving neighbor's, was almost covered by the water. It seemed a complete loss to the Christian, although there was some hope that the neighbor's could be saved. But the elder believed it was his duty to keep on tithing in spite of the loss, and he now feels he has reaped the reward of his sacrifice, for when the harvest time came he found the crop the largest he had ever had. The neighbor's field was a complete failure. Now the elder says that God opened the windows of heaven, according to His promise, as a reward for his trust in giving his tithe.—*Missionary Review of the World.*

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Editorial

"OURSELVES AND OTHERS"

Knowledge may stimulate our energy. The Luther League has an unparalleled record of accomplishment for the past two years. This is not enough. To weary in well doing is to fail. The best must be made better. Information of what another is doing may encourage the Luther League to greater effort. From a personal letter we gather this information regarding the work being done by the Walther League.

"The Hospice work of the Walther League is making fine progress. The young people of this League are everywhere urged to watch for the stranger within their gates. The Walther League is greatly interested in Lutheran publicity work, and assists in spreading Lutheran literature. The charity work has greatly increased. They give ample support to the Tuberculosis Sanitarium in Denver. There are ten tents already erected at a cost of $175 each. The Orphans' Home, Feeble Minded Institute, and many other institutions are supported. All districts of the Walther League have introduced the so-called Lenten collections. Some districts have collected as high as $900. This is nothing to boast of, but what a power for good can be accomplished by our young people wherever they are trained to be active and learn to give cheerfully, willingly and systematically when they are young."

The Walther League is the organization of the young people in the Missouri Synod. The editor passes this information on to the Luther Leagues to stimulate and encourage them.

INCLUDE THE REVIEW

Inspired by a praiseworthy desire to spread information about the Lutheran Church and its teachings of the Christian religion, many Lutheran young people are giving money to distribute Lutheran literature through libraries and other public institutions. This is a good thing to do. The world at large, and the Church outside our own communion, need this literature, and much good is being done by distributing it.

But there is one feature of such work which Luther Leaguers should take care not to overlook. When the list of periodicals is made up for a library, they should see that the REVIEW is on it. Our Church papers, and the periodicals that bear a Lutheran imprint and faithfully represent the Lutheran view of religion and current events ought to have as wide public circulation as we can give them. But there are two very important reasons why the REVIEW should go into every library. First, it is the only paper that fairly presents the work Lutheran young people are doing to educate themselves in the Christian religion and to offer this religion to a needy world. And in the second place, it is practically the only paper that presents the principal facts about our Church in such brief space that people not particularly interested will take the time to read them.

And then there is a third reason why Lutheran Leaguers should circulate the REVIEW as widely as possible, and that is for the sake of the REVIEW itself. Every Leaguer will admit that the League has been of great benefit to him. How has this benefit been conveyed? Through the

EW, largely. Without the REVIEW the ue never could have grown into the ent mutual benefit society it is today. ecognition of this service to us, we all under obligation to advance the icity, increase the circulation, and ngthen the influence of the REVIEW as h as we possibly can.

or these important reasons put the EW first on every list of periodicals ed to public or semi-public institutions.

LUTHERAN HYMNS

e Luther League can never afford to look and cast aside our great Lutheran tage of hymns. There is, however, occa- for the use of Lutheran choirs and g people's choruses in the singing of music suitable for churches and con- ions, other than the hymns for the de- nal services of the Church. The Eng- Lutheran Church must possess a Lu- an hymnology specifically her own. She possess this fount of devotion and in- ation pure, unadulterated and out of the hand, must be original in her Church ic as she is in Church doctrine. The of Lutheran Church music recommends f to the Luther Leagues in more than respect. It is an uncultivated field, a without any competition or any clash- interests, a field adapted to the fervor enthusiasm in the hearts of young le.

THE NEW HAND BOOK

he manuscript for the new Hand Book the use of Luther Leagues authorized he convention of the Luther League of erica at Albany has been ready for the s for several years. Owing to the finan- condition of the treasury of the Lu- League of America, the Executive mittee did not feel warranted in author- g its publication. Advance subscrip- s were invited to insure the payment of publication. The Junior and Interme- te Committee have determined to raise m among the Junior and Intermediate agues a fund sufficient to publish the new nd Book and present it to the Luther ague of America as a Jubilee offering. vance subscriptions for the new Hand k will be received by the LUTHER LEAGUE VIEW, 318-326 West Thirty-ninth street, w York. The price of the Hand Book will be 75 cents a copy. Send your subscription, but send no money until it is called for, upon the publication of the book.

SUITING METHOD TO WORK

Local adaptability is a very important question in League work. What do we mean by this term? Nothing more than adapting local ability to local Leagues. In the first place, no two locations have exactly the same Leagues, nor is there in any two localities the same degree of talent to meet these needs. Then again the needs in every locality change with the passing of time. These are things which must be remembered. First, that proper organization be effected and that the object of the Luther League be held clearly in view. After organization comes the question of executing the work for which organization is effected, and here is where local adaptability has its application. To begin with, it is essential that we know the peculiar conditions which surround the congregation, and that we take the proper attitude toward those conditions. Business and society are elements in our religious life today, and we dare not ignore them. They must be met, they must be dealt with. How is this to be done? By one of two methods.

The radical method which uses the scourge and drives the offenders away or the conservative, conciliatory method, which seeks to win people from the world and its pleasure to Christ. We must know our associates, our brethren. To secure their cooperation, we must know them in true fellowship. Local adaptability means working one's self as well as inducing others to work. It places emphasis upon the individual as the factor which makes all success possible. It brings great questions down to you and to me and demands that you and I solve them.

By standing alone in League work, we miss some of the privileges we might otherwise enjoy. By cooperation we secure:

Intensification of aims and purposes;
Multiplied efficiency;
Increased knowledge;
Progressive sympathy;
Brotherly kindness;
Broadened vision;
Development of unused talents.

Stand alone when occasion demands, but in League movements stand together.

General Secretary's Letter

DEAR FRIENDS:

One of the Mission Boards of our Church in an Epiphany greeting asks: *"What shall we do this year?"* and then adds, "This is a great year in the Lutheran Church of America; great in its significance; great in its celebrations; great in its trials; great in its promises for good. Every Lutheran must ask himself the question: What should I do to make the most of this year for my Church?" It seems to me that every Leaguer should ask himself the question: What should I do to make the most of this year for the Luther League? And the answer given by this board can be well appropriated by the Leaguers: *"Be Loyal Lutherans.* Our Church is being watched as it was never watched before. Some are watching us with new interest, some with suspicion, some with high hopes. Just now is the time to prove that we are zealous for the cause of the Gospel and for its spread throughout the world. We must be loyal to our Church and to her great mission in the world." *Leaguers be loyal in the fullest sense of the word.*

I have just finished reading the manuscript of the New Luther League Handbook as written by the Literature Secretary. I am delighted with it and am very anxious that it shall speedily be published, that our Leaguers may have the help of its contents. Its chapters treat of: Organization; Officers and Their Work; Committees and Committee Work; Meetings; Problems — Ways and Means; Preparation for Service; Efficiency; The League as the Pastor's Aid; The Luther League of America and State Leagues; The District League; The Junior League; Model Constitutions.

The Junior and Intermediate Committee of the Luther League of America have offered to make the book a quadri-centennial gift to the national organization. Here's hoping that the gift will be made in the very near future.

The Philadelphia District League has held a series of district rallies, the main feature of which was the conducting of a Model League Meeting, by an essayist, speaker, discussionist, social leader and organist. These sub-districts have been organized, which puts more Leaguers into active service and makes a closer bond between Leagues in a locality.

Your Secretary has been traveling throug the State of New York stopping at the var ous League centers addressing rallies an holding conferences with the workers unde the auspices of the State Extension Com mittee who have borne the expense. He i about to start on a like itinerary for th Extension Committees of the Pennsylvani and Illinois Leagues. He will be glad to d the same for the other states on like term as his time permits.

The Luther League of New York wi hold its annual convention in Utica, Ma 29-31. The State is being flooded wit "Booster Circulars" advertising the sam They are a good advertising medium.

The Secretary has visited several of th Leagues in Virginia and trusts that th time is not far distant when the Luthe League of America will find its way into th Southland.

The Berks District of the Pennsylvani League has invited that organization t hold its 1917 convention in the city of Read ing in August.

Will the State organization kindly fi their convention dates as soon as possibl and advise the Secretary that he may ar range to attend them? Or, better still, ad vise with him before fixing dates that h may advise them of his engagements a ready made that there be no conflict and saving of time to him and expense to th Luther League of America.

Yours for coöperation,

HARRY HODGES,

General Secretary.

We cannot be too careful about our con duct in the house of God after the service have started. Only such conversation a may be absolutely necessary should then b indulged in, and full attention should b given to the worship of the Lord. "The that worship Him must worship Him i spirit and in truth."

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ORK

ev. Hugo W. Hoffmann, Ph.D., died sud- on Saturday, February 3. Dr. Hoffmann en for a number of years pastor of St. Church, Brooklyn. His death occurred was about to begin the funeral service of f the members of his church. He was vo years old.

GO

he results of a survey of churches and work in this city for the past year shows utheran Church to have been the most rous. The statement reports ten new an Church buildings finished and conse- seven others now under construction, wo new charitable institutions dedicated the year.

STER

race Church, Rev. F. C. Martin, pastor, e Church of the Redeemer, Rev. H. Bran- chards, pastor, are both planning to erect hurches in the near future.

AL

on. Peter Norbeck, Governor of South a, is a Lutheran, the son of Rev. G. Nor- f the Hauge Synod.

iss Ethel May Close, of Cleveland, Ohio, arried January 27 to Mr. Sidney Haynes Miss Close has been an earnest and t worker in Church and Luther League number of years. Delegates to the Toledo tion will remember her as one of the nt secretaries of the convention. She is ghter of the late Adolph C. Close, who rominently identified with Luther League n New York State.

he late James McMillen, of Johnstown, or many years an active member of the Church, Rev. Robert D. Clare, pastor, re- ered Pennsylvania College, at Gettysburg, a bequest of $10,000, and the Board of h Extension (Loan Fund), $2,000. By cease of his wife, Mrs. Margaret J. Mc- , who had a life interest in his estate, f these institutions now receive the bene- his bequests.

ublicity has recently been given to the fact ne of the finest collections of ancient and manuscripts is owned by Rev. L. lin Gruber, of St. Paul, Minn. One of the script volumes is dated 850 A. D. and con- some of the writings of Gregory of Nazien- nd is very rare. A volume of one edition of Luther's Bible is said to be one of seven copies of this edition known to be in existence.

—Miss Mary Johnson, who died recently at her home in Morris, Ill., bequeathed $10,000 to various Church objects.

—Rev. J. A. Moorehead, D.D., president of Roanoke College, Salem, Va., was one of the speakers at the great Lincoln celebration held at Lincoln Memorial University, Cumberland Gap, Tenn., February 11 and 12.

—Augustana Synod Lutherans have opened an Old Folks' Home at Alexandria, Minn. The building cost $20,000 to construct.

—Lutherans of seven nationalities in Clarke County, Wash., have formed the Clarke County Co-operative Immigration Association, with W. S. L. Derr, at Room 415-U, S. N. Bank Building, Vancouver, Wash., as secretary-treasurer. The object of the association is to build up the Lutheran communities of the county and protect newcomers from unscrupulous land dealers. Any churchman who wants information can secure it by applying to Mr. Derr.

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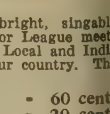

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Luther League

ND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local gues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

anized at Pittsburgh, Pa., October 30 and 31, 895, by delegates representing State, District and ndividual organizations from twenty different tates in the Union and District of Columbia.

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NEW YORK

—The annual convention of the Luther League of New York State will be held at Utica, in St. Paul's Church, May 29, 30 and 31. The executive committee is preparing an interesting program of timely subjects treated by able speakers. The Leagues of Utica are making every effort to secure the attendance of many delegates, and otherwise promote the success of the convention. Interest is already manifest in several centers.

NEW YORK CITY DISTRICT

—The Luther League of New York City held its annual meeting in the new parish house of the Church of the Epiphany, East 128th street, on Friday evening, February 9.

President George C. Zecker presided. After routine business had been transacted, election of officers was held, resulting as follows: President, George C. Zecker; vice-president, William H. Weilage; recording secretary, E. J. Heinsohn; treasurer, Miss L. Scholerman; trustees, H. H. Petry, A. H. Jackson and H. D. Brandes. At the request of the nominating committee the election of a corresponding secretary was deferred until the next meeting, the present incumbent, Mrs. F. C. Ihlo, retaining the office until that time.

The Luther League of St. Thomas' Church, in the Bronx, elected to membership at the previous meeting, was represented at this meeting by a good delegation. At the request of the delegates the pastor of that Church, Rev. Traver, briefly addressed the meeting, stating his cordial and active interest in the League, and his purpose to promote its interests. Questions raised in Pastor Traver's address started general discussion on some vital issues of the League's work, and developed great interest in the meeting.

The executive committee was commissioned to develop a plan for the League to follow in observance of the Quadricentennial of the Reformation. The meeting closed with the usual devotional service and prayer by Rev. Canup, of Epiphany Church. Following the meeting light refreshments were served by a committee of Epiphany League.

WESTCHESTER COUNTY DISTRICT

—The first annual meeting of the recently organized Westchester County Luther League was held January 18, 1917, at St. Luke's Church, New Rochelle. Before the business session a very interesting and inspiring address was made by Mr. Harry Hodges, General Secretary of the Luther League of America. The following are the officers for the year 1917: Mr. William Tiedeman, of Mount Vernon, president; Mr. H. Dehmer, of Port Chester, vice-president; Miss Anna Drewes, of Yonkers, secretary-treasurer. This county League was organized at Mount Vernon, July 20, 1916, and its first regular meeting was held at Yonkers, September 21, with the following societies as charter members: Luther League of St. Luke's German Lutheran Church of New Rochelle, N. Y.; Young Peoples' Society of St. Paul's German Lutheran Church of Mount Vernon; The Men's Club and the Lutheran Girls of English Lutheran Church of the Holy Trinity, New Rochelle, N. Y.; Luther League of St. Paul's German Lutheran Church of Port Chester, N. Y.; Luther League of the English Lutheran Church of the Redeemer, Yonkers, N. Y.

SYRACUSE DISTRICT

—The annual meeting of the Syracuse District Luther League was held January 18, 1917, at St. John's Church, Syracuse. The devotional service was conducted by the pastor, Rev. Wittekind, and an interesting paper on "Luther as an Educator" was presented by Rev. Fortenbaugh, who impressed upon the minds of his hearers that the Lutheran Church stands today and ever has stood for advancement in education.

A large delegation was present from the Leagues of Oswego and Liverpool. All Leagues reported progress during the past year along spiritual, educational and financial lines, and the report of the extension committee shows that the work is progressing favorably.

Rev. Paetznick gave an impromptu report of the last national convention, which was both interesting and inspiring.

The officers elected for the ensuing year are as follows: President, Mr. Fred Kies; vice-president, Mr. Henry Metz; recording secretary, Miss Louise Moschell; treasurer, Mr. William Stolfel; corresponding secretary, Mr. Howard Clasen.

Under the leadership of the retiring president, Mr. Arthur Kineman, the District League reached a standard never before attained, and they look with great hope into the future for added success under the newly elected president, Mr. Fred Kies, of Liverpool.

After the business meeting delegates enjoyed a social hour provided for by the League of St. John's Church.

—The annual meeting of the Luther League of St. Paul's Church, of Syracuse, was held January 4 in the Sunday School rooms. The election of officers resulted as follows: President, Mr. Lester Engstler; vice-president, Miss Florence Zinter; secretary, Miss Edith Schroeder; treasurer, Mr. Theo. Mayer; corresponding secretary, Miss Caroline Schunck. It being the Quadricentennial of the Reformation the members are inaugurating an educational campaign, and the first paper, entitled "Martin Luther, the Man and His Work," was read by Miss Louise Mochell.

During the past year new members have been added, and much interest is being evinced in the contemplated improvements on the church edifice.

BUFFALO DISTRICT

—The Buffalo District Luther League held its first quarterly meeting at Holy Trinity Church, Wednesday, January 17. There were 120 delegates and eight pastors present. This was the largest meeting the League has held in a year.

The delegates were filled with enthusiasm and eager to work.

The Rev. S. G. Trexler gave a very interesting talk on how to celebrate the 400th anniversary of the Reformation. The Rev. H. F. Miller

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, appointed chairman of a committee to make angements for the Martin Luther play.
he following officers were elected: President, . W. K. Hemsath; vice-president, W. H. sner, North Tonawanda; recording secre-, Mrs. L. A. Wilke, North Tonowanda; responding secretary, Carl Adelmeier; finan- secretary, Miss Cornelia Fuchs; treasurer, lfrey Weiss; trustees, Rev. S. G. Trexler, . H. F. Miller and Louis A. Wilke.
—The League of Grace Church, North Tona- da, is making excellent progress. At the ting January 9 we added seven new mem- During this winter we have planned to l eight cottage meetings at the homes of the nbers. At this meeting we intend to dis- s topics dealing with the Reformation. The ior League is also growing and active. The nbers will discuss current events and also facts and men of the Reformation. The ior League will have as superintendent Mrs. A. Wilke, and assistant superintendent Miss dred Ackerman.

PENNSYLVANIA

LADELPHIA DISTRICT

The Boys' Luther League of the Church of Incarnation, the Rev. Arthur T. Michler, erintendent and pastor, has included in its k this year a course of talks and demonstra- s in hygiene, first aid and bandaging. This eing given by Francis C. Leupold.

STHEASTERN DISTRICT

—The forty-eighth semi-annual convention of Northeastern District Luther League was ed to order by the president, John Greiner, Thursday, November 16, 1916, at St. Paul's heran Church, Wilkes-Barre.
pening services were conducted by Rev. her Scheehl, of St. Luke's Church, Noxen, Rev. L. Lindenstruth, pastor loci, gave the ress of welcome most heartily. This address responded to in behalf of the delegates by president.

The treasurer reported receipts during the year, $76.69; expenditures, $48.53.

The credential committee reported 65 delegates, 32 visitors, making a total of 97. Sixteen Leagues sent in reports.

The first topic taken up was "The Advantages of Conventions," which proved interesting.

Rev. Dr. Keiter and Mr. Harry Hodges, General Secretary of the Luther League of America, gave a few brief remarks on Luther League work.

The extension committee reported that the St. John's Church, of Nanticoke, Rev. J. Neudoeffer, pastor, sent in their application for membership which was accepted.

At the afternoon session Mr. P. W. Banker, of Christ Church, Wilkes-Barre, one of the delegates to the State and national conventions, read a very interesting report of these conventions. Discussions followed. Two conferences were then held, (1) pastors conference, Rev. A. W. Baker, leader, (2) workers conference, Mr. Harry Hodges, leader. Thirty minutes were given these conferences. There were some very helpful hints in each.

The second topic was treated by Mrs. Beumont, of Christ Church, Wilkes-Barre, Pa. The subject was "The Junior League." Discussion followed.

It was decided to accept the 25 cents per capita jubilee apportionment, payable on or before January 1.

An invitation was extended to hold the spring convention in St. Peter's Church, Pittston, Pa.

Rev. Baker gave a talk on "How Can Lutherans Celebrate the Quadri-centennial."

The evening session opened with the usual vesper services conducted by Rev. E. R. Diebert, of Pittston. After which Rev. C. M. Snyder, of Gouldsboro, gave an address, "The Relation of the Luther League to Young Men."

The next address was given by Mr. Harry Hodges, of Philadelphia, Pa., "The Requisites of a Loyal Luther League." This was followed by an anthem from the choir, and the closing service.

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BERKS DISTRICT

—The North Penn Luther League held another of its series of conferences in St. Paul's Church, Telford, January 24. Five minute talks on "The Achievement of Mission Work in the Luther League," by Miss Alma Cressman, of Quakertown, and "Christian Leaders in the Luther League," by Prof. A. C. Rutter, of Perkasie, were followed by an address on "The Church's Hope—Her Young People," by Dr. Weller.

GREENSBURG DISTRICT

—The Luther League of St. Matthew's Church, Rev. L. W. Rupp, pastor, has finished an every-home canvass of the congregation for *The Lutheran* and devoted the profits to missions and the purchase of Luther League hymnals. The Junior League is supporting a girl in Rajahmundry Central Girls' School.

VIRGINIA

—The Luther League of Christ Church, Staunton, during the past year gathered considerable money and valuable merchandise for charitable purposes. Among its donations were two sewing machines, a box of dry goods and two barrels of apples to the Orphans' Home at Salem, Va. The method of collecting money for all purposes was recently changed to the every-member canvass. The League maintains a devotional meeting Sunday evenings which is well attended. Mr. J. W. Malone is president.

INDIANA

SOUTH BEND DISTRICT

—The first semi-annual convention of the Luther League of the South Bend District convened in the First English Church, Goshen, Thursday afternoon and evening and Friday morning, November 16 and 17, 1916. Nine Leagues were represented.

At the afternoon session the devotional service was conducted by the Rev. S. F. Freyberger, of Goshen, Ind. The address of welcome was delivered by the Rev. John Keehley, pastor of the First Church.

The response was made by the Rev. Charles S. Bream, of Middlebury, president of the South Bend District Luther League. This was followed by a response from Rev. C. W. Sifferd, of Millersburg.

After the singing of the Luther rally hymn, the first topic for the afternoon session on the subject of the "Educational Value of the Luther League," was very ably presented by Miss Maude Messner, of Middlebury, who brought out explicitly the educational advantages to be derived from attending the Luther League devotional meetings regularly. The discussion on this topic was opened by the Rev. Keehley, of Goshen, who stated the importance of the various Leagues having the "Lutheran Reading Course" in their libraries; followed by Rev. Sifferd, of Millersburg, who emphasized the fact that the Luther League means a great deal to the Church's progress and growth.

The question was asked, "What benefits are derived from the Luther League Topics," and the president called upon the delegates of the various Leagues represented to state their viewpoint. Miss Swartz, of Elkhart, stated that "one reason why the Luther League Topics are educational is because they prepare the young people, who just begin to realize what Church life means to them, for better Church work." This was followed by comments from other Leaguers and Rev. Bream closed the discussion, mentioning, particularly, the importance of the young people doing their part in the meetings. The Church is fundamentally an institution of doctrines and beliefs, therefore, it is essential that the young people should be educated in the doctrines of the Church.

The next topic for discussion on the subject of "The Social Side of the Luther League" was treated by Miss Olive Engers, of Mishawaka, in the absence of Miss Helen Donovan. The importance of the social side of the Luther League was well brought out but it was forcibly impressed that we should not allow it to become the master but that it should be the servant.

Supper was served at 6 o'clock to all the delegates and friends by the ladies of the local congregation. Rev. Valbracht and Mr. O. C. Fetta, State president, were called upon for remarks.

At the evening session the Vesper service was conducted by the Rev. John Keehley. A very interesting and beneficial address was given by the Rev. E. F. Valbracht, of Syracuse, on the "Lutheran Position on Infant Baptism as Set Forth in Article IX of the Augsburg Confession." He said in part, "The Augsburg Confession was written to set forth the teachings of Scripture and to protect these truths against the Roman hand. People neglect infant baptism. Children are received into Christian relationship with God through baptism. We believe infants should be baptized because it is scriptural. Jesus said, "Verily, verily, I say unto you except a man be born again of the water and the spirit, he cannot enter the Kingdom of God." The Grace of God is bestowed upon infants in baptism. Some people say that an intelligent profession of faith is necessary and since infants cannot accept this profession, infants cannot be baptized. Faith does not make baptism but receives it. We bring infants to be baptized solely upon the word of God. God's command stands supreme and should be obeyed. We believe that infants should be baptized and in so doing, we hold a doctrine that is scriptural, historical and reasonable.

Miss Edna Wilkinson, of South Bend, read a very interesting paper on the subject of "Preparation for a Luther League Devotional Meeting."

An interesting address was given by the State president, Mr. O. C. Fetta, of Indianapolis, on the "Claims of the State League."

The morning session opened with devotional service and prayer by the Rev. C. W. Sifferd, of Millersburg.

A "Model Devotional Meeting" was conducted by Miss Bessie Woyahn on the topic "Development of American Higher Lutheran Education." Rev. Bolten, from the Pacific Synod, extended greetings from the Coast.

An invitation was extended to the District League to hold its spring convention with the Elkhart League and this invitation was accepted.

The election of officers resulted as follows: Rev. Charles S. Bream, president; George O. Miller, vice-president; Ellen Johnson, secretary and treasurer; Mr. Earnest Ullery, corresponding secetary.

The convention was a very interesting and helpful one.

ILLINOIS

CHICAGO DISTRICT

—About 250 delegates, representing twenty-eight Leagues, assembled at Wicker Park Eng-

Lutheran Church to hold the twenty-third
al convention of the Luther League of Chi-

esident Foss presided. Devotional exercises
led by Rev. A. C. Anda.
he president's report showed that two
gues had been accepted into membership
g the year, and one League, St. Timothy's,
been reinstated.
he treasurer reported a balance on hand of
.59.
rs. Boedecker made a report on the at-
ance at delegates' meetings throughout the
. St. Simon's German and St. James' Eng-
Leagues were tied for first honors, these
gues having had the highest average attend-
e.
was proposed to call a meeting of active
kers to discuss such questions as are com-
to all Leagues. Suggestions were made
each vice-president call such meetings in
district.
r. C. T. A. Anderson, president of the
er League of America, gave us a brief talk
he National League, and particularly on the
ee fund.
he following were elected as officers for the
year: President, Mr. Jonas Foss; record-
secretary, Mrs. Minnie Boedecker; cor-
onding secretary, Miss Eleanore Stange;
side vice-president, Mr. William G. Ewert;
h side vice-president, Mr. Howard Seefurth;
h side vice-president, Mr. Alfred Dahlberg;
surer, Mr. Alvin Lenz; executive commit-
Rev. George Lottich.
he resolutions committee submitted the fol-
ng, which were approved:
That the Easter visitations to hospitals
the distribution of flowers be continued.
That in view of the inability to make the
meet self supporting it be discontinued.
That the publication of the Chicago Luther
guer be continued.
We suggest a general participation of all
Leagues in the Lutheran Baseball Associa-
.
That we hold a moonlight lake excursion.
That we pledge our whole hearted co-
ation and support to the committee on the
oration of the 400th anniversary of the
ormation.
That the Luther League of Chicago be
mitted to a program of Inner Mission work
that a committee of five be appointed, two
hom to be pastors, who shall be given charge
his work. One of their duties shall be to
rtain the number of Lutheran students at-
ling the universities, medical, dental and
ical colleges of the city and send their names
addresses to the Lutheran pastors of Chi-
and outlying districts, also placing a direc-
of Lutheran Churches in each university
institution.
That a banquet be held this year, and that
mmittee be appointed to make arrangements
same.
That the Luther League co-operate with
Lutheran Ministerial Association in the
ten services to be held in the loop.
0. That 25 cents per member from the
her Leagues of Chicago be paid to the Na-
al League as a special thank offering of the
h anniversary of the Reformation.
1. That as a committee we urge our local
gues to give special emphasis to the spiritual
of their work with a view of worthily com-
norating the 400th anniversary of the Reformation, and in line with this recommend the use of the Luther League Topics by all during the year 1917. We further recommend that greater loyalty to the Church be exercised by every member of the League.

12. We recommend that the president appoint three members from each side of the city to act on the extension committee.

13. We recommend a rising vote of thanks to the retiring officers for the efficient services of the past year.

14. We recommend a rising vote of thanks to the Wicker Park Lutheran Church, its Luther League, organist and soloist for the splendid program of the evening, and their kind hospitality.

The meeting was closed with benediction by Rev. Anda.

—The Luther League of Zion Church, Chicago, will have the honor of opening the first session of the celebration of the twenty-fifth anniversary of the Church. The speakers for the evening will be Rev. C. K. Solberg, of Minneapolis, former pastor of the Church, and Rev. A. C. Anda.

WISCONSIN

—The Luther League of Wisconsin will meet in annual convention in the Church of the Redeemer, Nineteenth street and Grand avenue, Milwaukee, Rev. W. K. Frick, D.D., pastor, on May 4 to 7. Societies are requested to note these dates at once to make preparations to send delegations.

IOWA

—Rev. W. Luther Bright has organized a Luther League with a charter membership of forty at Newton.

KANSAS

—The Luther League of St. Paul's Church, Peabody, Rev. H. S. Lawrence, D.D., pastor, celebrated Luther's birthday with a banquet. Mr. Fred G. Nicholas, president of the Luther League of Kansas, was among the speakers.

CALIFORNIA

—The Christian Endeavor Society of the Lutheran Church at Long Beach, Rev. D. J. Snyder, pastor, has adopted the Luther League Topics for its devotional service this year.

OREGON-WASHINGTON

—St. Paul's English Church Luther League, Vancouver, Wash., has resumed its devotional work, under the direction of its new pastor, Rev. E. O. Hoffmeister, and has elected the following officers for the ensuing year: President, Ruth Claassen; vice-president, Viola Studer; secretary, Esther Peterson; treasurer, Louise Wenzel; librarian, William Lilie.

—Luther League of St. James', Portland, Ore., has elected Miss Marie Jensen as president, and Miss Ida Alsleben as secretary, who, with the new pastor, Rev. W. E. Brinkman, are doing excellent work.

—An effort is being made to organize a Luther League at Pullman, Wash., through the efforts of Rev. P. J. Randolph and Mr. C. R. Studer, a member of St. Paul's Luther League of Vancouver. Mr. Studer is a student of the Washington State College.

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Junior and Intermediate League

BY THE REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

We are in the season of Lent. Its spirit that of self-denial. Can we not demonate this spirit in a practical way in our rk for the boys and girls of our Church? can be done in two ways: First, let us an to do bigger and better work than ever r our Leagues. This will mean a greater crifice of time and energy than forly; Secondly, encourage the formation of agues where there are none. This may be your own congregation or in others. A rd of encouragement will do a great deal. ; an active Leaguer use every opportuly to advance the work among our boys d girls. This season of Lent is an appropiate time to think about this and push the rk.

APRIL 1.

The Winged Book

Missionary Topic—"First Flights and Bars."

By Laura Wade Rice.

Scripture Lesson—Heb. 11: Begin with thers," ver. 15-38. Rev. 7:9-17.

Point of Contact—Draw a winged book on ard. As lesson proceeds draw bars from bew up across book, explaining that bars came m Satan. Pin map of world below book.

Leader's Talk—The Lord said His friends uld be persecuted. (1) All apostles were rtyr missionaries, but Paul said flight of d's word could not be stopped. (2) Roman perors made ten great persecutions (draw bars) to cage the Winged Book and destroy messengers. They lasted from 64 to 303 D. (3) Thousands were burned, their cious books clasped to their hearts. Those ho escaped became more eager to make new nverts. Persecution scattered the Christians d by the second century the Book had been nslated into Syriac Latin and Coptic.

By 100 A. D. Christians had taken the inged Book into North Africa, Arabia, Syria, sia Minor, Greece, Macedonia, Italy, Spain, ance and Britain. (Show on map.) (4) e first missionary college was begun at Alexdria, Egypt, by St. Mark. (5) (6) Every ristian was then a missionary. for their lives d words were so different from the vileness the heathen. (7) (8) The bars could not ge the Book for by the year 300 there were 00,000 Christians in the world.

Use in meeting at points indicated:

(1) Matt. 10:16-22.

(2) Second Tim. 2:8-11.

(3) The first persecution was by the Emror Nero, who set fire to Rome just to watch burn. He charged it to the Christians. There e 174,000 martyrs buried in the catacombs neath Rome, who refused to give up their riptures and worship heathen gods.

(4) About this time Justin Martyr writes: here is no people, whether they dwell in tents wander in covered wagons, among whom ayers and thanksgivings are not offered in e name of the crucified Jesus, to the Father d Creator of all things."

(5) In 180 A. D. a messenger came to this lege from India asking for gospel teachers his land. The superintendent, Pan-tae-nus, went. He found there a copy of Matthew's gospel in Hebrew said to have been left there by Nathaniel, whom Jesus first saw under the fig tree.

(6) Read John 1:43-51.

(7) Christians helped the poor, nursed the sick and had pure beautiful homes. This astonished the heathen who said, "Behold how these Christians love one another."

(8) It is recorded that "they gave up heathenish ways, dancing and the theater. They read the Word of God and gathered in Christian congregations to worship God and hear His word read and explained."

Prayer—Dear Lord Jesus Christ, help us to learn Thy messages and be Thy messengers. Amen.

APRIL 8.

"What Easter Gives the Junior."

By Erle C. Greiner.

Scripture Lesson—Matthew 28:1-8.

General Lesson—Jesus, our Savior, arose from the dead on Easter Day and because He lives and reigns in heaven, if we believe in Him and try to do His will we, too, may witness His glory.

Point of Contact—Those who love us do things to help us and to make us happy. If our dearly loved ones die they cannot do anything more for us. Jesus loved us much more than our own dear parents can love us. When He died, if He had remained dead He could never have done anything more for us. But He arose again and lives forever, and since He lives He will do for us all we ask Him, if it is right and proper that we should have it.

The Story Told—After Jesus died on the cross, two men who were His disciples came in secret and begged the body from Pilate, the Roman Governor, and prepared it for burial, and then placed it in a sepulcher belonging to one of them. A great stone was placed over the door and sealed and a number of soldiers were placed to watch for fear Jesus' disciples would steal His body and say He had arisen from the dead.

The whole Roman army could not hold Jesus in the grave longer than He wanted to stay. When He was ready to leave, the stone was rolled away.

Women friends came early Sunday morning with spices and linens to the cave wondering how they could get the stone away from the door. Drawing near they saw the stone was rolled away and as they looked where Jesus had lain an angel spoke to them and said, "Fear not ye; for I know that ye seek Jesus. He is not here. He is risen." They hastened away to tell the joyful tidings to the disciples.

To a great many boys and girls Easter means new clothes, some flowers, a present, some colored eggs, perhaps, or an especial holiday—nothing more. Easter should be the happiest and holiest day of the year to you, dear Juniors, for this is the day the Lord Jesus arose from the dead. If He had remained in the cave where Joseph and Nicodemus placed His body, we could not know the joy and happiness in serving Him that we now have.

Practical Hints—Does Easter come the same time every year? How do you know when Easter comes? Explain the reason for Easter coming in the Spring? Who were the women

who came to the tomb? Why did they come? Why were not the disciples along?

Recitation—

He lives all glory to His name!
He lives, my Jesus, still the same:
O the sweet joy this sentence gives,
I know that my Redeemer lives.

APRIL 15.

"The Boy King."
By Erle C. Greiner.

Scripture Lesson—II Kings 22:1-2.

General Lesson—Josiah trusted in God and endeavored to do what was right. The Lord prospered him and allowed his reign to be one of peace. God always helps those who trust in him and try to do His will.

Point of Contact—If you love God you will do those things which are right and pleasing to Him. The living of a pure life and trying to lead others to God is the greatest and noblest work.

The Story Told—Josiah was the son of Amon and succeeded his father as King of Judah. He was eight years old when he ascended the throne. He selected as his chief adviser, Hilkiah, the high priest, whose teachings and wisdom must have greatly influenced him; for in the eighth year of his reign he began to make his own life and the life of the court conform to the laws of God. He cast out the carved images and broke down the altars of Baal.

In the eighteenth year of his reign he undertook to repair the temple, and while the repairs were being made Hilkiah found the Book of the Law in the house of God and turned it over to the scribe Shapen, who read it before the king.

Josiah was deeply impressed by the words of the book, especially the prophecy concerning the departure of the people from God and the consequences. The king humbled himself and received God's promise that the threatened destruction should not come during his day.

He called the people together and had the law read in their hearing and they were as deeply impressed as himself. The result was a second assault upon the idol worship and an endeavor was made to entirely stamp out the practice from the whole nation.

The purging of the kingdom was followed by a solemn celebration of the feast of the Passover. No king ever turned to the Lord with all his heart and with all his soul, according to the law, like the boy king Josiah.

Thirteen years later, when the King of Egypt came up, Josiah met him in battle and was mortally wounded by an arrow. His attendants removed him from his war chariot and rushed him to Jerusalem, but he died almost at the moment they arrived.

Great was the sorrow among his subjects, including Jeremiah, the prophet. He was thirty-nine years old at his death, having reigned for thirty-one years.

Practical Thoughts—Boys, like young Josiah, can be of service to God if they will. Compare Hilkiah's finding of the law of God to Luther's finding of the Bible at Erfurt. What did this mean to the people in general in each instance? What was the greatest praise given to Josiah?

APRIL 22.

"Luther Uses a Hammer."
By Erle C. Greiner.

Scripture Lesson—Jer. 23:29; Gal. 3:11.

General Truth—The Lord tells us His word is like a hammer that breaketh the rock in pieces. When Luther used the hammer to nail his ninety-five theses to the Castle Church door in Wittenberg he put in these theses the true word of God which he directed against the errors and faults of the Romish Church and broke to pieces their false teachings.

Point of Contact—When we desire to break a great rock we use a heavy hammer or maul; if we desire to build a house we must use a hammer; if we want to put up a sign we usually use a hammer to drive the nails which hold it.

The Story Told—Several weeks ago we studied about Luther's boyhood and you will remember how studious he was and how much he desired to learn all he could about Jesus. When he went to college he continued to study about Him and the more he learned of Jesus and the Bible, the more convinced he became that the Church of Rome was teaching and doing a great many things contrary to God's word. Finally, after a man went around through Germany selling sheets of paper with some words written upon it, which when the people bought they were told would free them of all their sin, Luther could remain silent no longer.

He wrote ninety-five articles, or theses, as they are called. They took up, one by one, the false teachings of Rome and showed how they were false. He set forth what God's word taught on these subjects.

Then he took the sheet of paper and nailed it on the Church door, so everyone going through the door might read it. It was a custom in those days when professors had certain subjects which they wished to discuss they would write them out and place them in a position where many people might read them.

Luther did not expect his written words to create so much excitement, but it seemed the sound of his hammer strokes echoed around the world, so rapidly did the news of the theses thus posted spread throughout Germany and into all the world. This was on October 31, 1517, and was the real beginning of the great Reformation.

The Pope at Rome soon heard of Luther and his upholding the word of God and called him to recant. But he fearlessly continued to preach and teach and today—four hundred years after Luther wrote his articles—we are enjoying the blessings of religion which he restored to the world.

Practical Hints—Essay "The Reception of the Theses." Locate Wittenberg on the map. Tell about the college and Luther's work there. Have four children recite "A Mighty Fortress Is Our God," each one giving a verse.

APRIL 29.

"How I Became the Lord's Child."
By Erle C. Greiner.

Scripture Lesson—John 3:3-6.

General Truth—Just before Jesus ascended into heaven He commanded the disciples to go into all the world and make disciples of all nations baptizing them "in the name of the Father and of the Son and of the Holy Ghost." (Matt. 28:29 R. V.) Those who believe and are baptized are the children of God.

Point of Contact—We all belong to someone here on earth. We are their children because they brought us into the world or have taken us into their home and made us their own. There are special features or marks that stamp us as belonging to them. The one thing which stamps us a child of God is our baptism.

Lessons for the Leader—What is baptism? Baptism consists in applying water "in the

of the Father and of the Son and of the Ghost," in accordance with Christ's com- Baptism is a means of grace—through the Holy Spirit gives special blessings. child it produces the new birth of which ripture lesson speaks.

necessary? Baptism is necessary for rst, because Christ has commanded it for econd, He has connected it with special gs. You remember Naaman, the Syrian who must wash in the River Jordan to an. It was not the water of Jordan cleansed his leprosy, but it was necessary n to bathe in the river for God had con- it with His promise of cure. So water ot clean us from sin, but God commanded e of water in connection with His word erefore it is necessary in baptism.

dren are to be baptized. Jesus command- disciples to baptize all nations and chil- form an important part of any "nation." ngdom of God is composed of little chil- Luke 18:16-17), and of those who be- as little children (Matt. 18:3). Therefore ave the right to receive the sacrament of n. Peter said, "The promise is unto you o your children." So you and I, being ed, become the Lord's child.

tism permanent. When once properly ed it is not necessary to have it repeated. a sign of relation between God and man, od's promises are always sure. A child in and go far away from God, but when ents and asks forgiveness of God for his e is again received into especial care and When you disobey your parents and then s sorrow, asking their forgiveness, they you to their arms and heart again, for e their child. So if you sin against God pent you again become His child.

ctical Points—Luther's explanation of m. What gifts or benefits does baptism ? Explain the association of confirma- f children to baptism? How is confirma- n line with the command of Christ?

INTERMEDIATE.

APRIL 1.

'ault Finding in the Church Rebuked."

By Mrs. J. Milton Deck.

ipture Lesson—St. Luke 19:37-40.

e General Lesson—As Christ and the exul- nultitude approached the city of Jerusalem lm Sunday, the proud Pharisees tried to the Master rebuke the disciples and sup- the enthusiasm. But Christ, knowing the sy and hatred in the hearts of the sees, did not grant their request. He said f the shouts of the multitude were silenced ery stones would cry out.

nt of Contact—Never employ yourself to ver the faults of your chums—look to your Fault-finding is a chronic disease with . The boy or girl who finds fault with Sunday School and Church, usually does little to make things better. Such are the ers, not the workers.

sson Developed—If there is one place more another that should be free of fault finding full of tolerance, patience and Christian ty, it is the Church, yet we all know that are lots of Pharisees in the Church today and anxious to rebuke and have rebuked other person because his way of doing s does not agree with theirs.

e greatest of all faults is to believe we none. The man or woman, boy or girl, goes through the world grumbling and find- ing fault is not only violating the laws of God, but is a sinner against the peace and harmony of society. There are two things about which we should never grumble: the first is that which we *cannot help*, and the other that which we *can help*. When a thing does not suit you, think of some pleasant quality in it. There is nothing so bad as it might be. Whenever you catch yourself in a fault-finding remark, say some approving one in the same breath, and you will soon be cured.

I can understand how a boy that never had been taught better, might carry torpedoes in his pocket and delight to throw them down at the feet of passers by and see them jump, but I cannot understand how an instructed and well-meaning person could do such a thing. Henry Ward Beecher says: "When the absent are spoken of, some will speak gold of them, some silver, some iron, some lead, and some always speak dirt; for they have a natural attraction toward what is evil. As a cat watching for mice does not look up though an elephant goes by, so they are so busy mousing for defects that they let great excellences pass them unnoticed."

Suggestions—Instances of fault finding. Cain, Gen. 4:13, 14. Rachel, Gen. 30:1. Moses, Ex. 5:22. Israelites, Ex. 5:21; 14:11, 12; 15:23, 24; 16:2, 2; 17:2, 3. David, II Sam. 6:8. Ps. 116:10, 11. Solomon, Eccl. 2:17, 18. Jews against Jesus, John 6:31-43, 52.

APRIL 8.

"The Climax of Joy."

By Francis C. Leupold.

Scripture Lesson—Luke 24:31-35.

General Truth—It was after the resurrection of Jesus from the dead. He appeared suddenly to two men as they journeyed from Jerusalem to Emmaus. They did not know Jesus but thought He was another traveler going in the same direction. When they reached their home, Jesus caused them to know who He was. They were filled with enthusiasm and went back to Jerusalem to tell others of this great event.

Point of Contact—Have you ever felt very happy when some dear friend or relative, whom you had been looking for for a long time, suddenly came to your home? It certainly was a great time for you, wasn't it? Well, so it must have been to these men. They thought Jesus was dead. Now suddenly they actually see Him. Their joy was great. No wonder they couldn't stay home. They simply had to go to Jerusalem to tell the news.

The Lesson Developed—The best friend these men ever had, had been taken from them and killed. Their hopes were dashed to pieces. They thought He was the Christ. But now they think all is lost. And as they go home very much afraid to talk much about it for fear they would be arrested for taking sides with Jesus, why a traveler comes up to them and talks to them about these stirring events. Now, then, can you imagine what real pleasure there was when He showed Himself alive right in their own home?

In our daily lives there is much we can do to be partners in this matter of enjoying life. In the first place there is a joy we can give to others by doing something for them. Then there is the joy that comes back to us when we have done something good for some one else.

The highest joy that we can think of is that of service; first in the direct service of the Master in helping the spiritual, mental, physical and financial needs of our fellow men. In this we have the joy that comes to us in the thought

that we are giving joy to someone else. Then there is the joy experienced by the person who receives this help from our hands. Joy is not something that we are after, but it is something that will come to us when we seek God and try to do His word.

When we think of the joy that came to the disciples, only after the separation from Jesus, we are reminded that joy comes very often only to the Christian through suffering. No one can taste the fruit of the tree of life that has not tasted the fruit of the tree of Calvary. The crown comes after the cross.

The only way to taste of real joy is to follow in the path of duty without thinking of joy, and then like a dream in the midst of our busy life comes this inexpressible joy falling on us like a blessing from above.

APRIL 15.

"Luther at Worms."

By Francis C. Leupold.

Scripture Lesson—Jer. 1:15-19.

General Truth—Jeremiah was called by God to tell the disobedient people to come back and worship God only, instead of idols. This was a great sin. They forsook God and burned incense to other gods. But now the prophet was to tell them to their face of their great wickedness. He was not to be afraid of their threats, for God said, "I am with thee, to deliver thee." This made Jeremiah courageous and God did as He promised.

Point of Contact—Are you as a boy afraid to say and do the right when all of the other boys are doing wrong? Are you as a girl afraid to be unpopular because of coming out for the right? Are you afraid of the opinion of your chums? Well, if you are, you lack courage and are afraid to practise your religion. God said not to be afraid of the faces of those against us. On the strength of this, stand up always for the right.

The Lesson Developed—As we contemplate, through this year of 1917, the many incidents concerning the life of Luther, we must surely be impressed by the strong faith this man of God had, especially in his most trying ordeals.

In our topic today we see Luther before the German Empire and the Roman Church, who are trying to tear from his heart and lips those things for which he so heroically struggled.

He had been warned that to come to Worms would mean his death, but see his faith when he says, "Christ lives, and I will go to Worms in spite of the gates of hell." He is finally conducted into the chamber before the mighty rulers of the empires and then begins the great trial. He is questioned whether he is the author of the books lying there on a table, and if so whether he will take back the sayings contained in them. For the benefit of the Emperor, Luther explained his teachings, using the Latin language, but the great crowds that had gathered could not understand him and then he repeated all he had said in German, so that all might understand. Everyone now knew the principle on which he stood and for which the Pope and the Roman Church were angry at him. Then comes the question, "Will you recant?" Oh! Luther, now in your hardest moments will you give in? You are surrounded by hosts of enemies and to take back all you have written would mean your unquestioned freedom. We almost feel the excitement as a silent prayer goes up to the Throne of Grace and, *then*, with seemingly renewed strength we see him face his accusers and firmly say, "Here I stand, I can say no more; God help me Amen." Such a stand naturally caused great excitement, hisses and sneers; but this meant nothing to him for he felt the presence of his God. He went his way unharmed. In commenting afterward on the trial Luther said to a friend, "If I had a thousand heads, I would rather have them all cut off than recant in one particular." The lesson of our text is that God is always with His servants, and gives them power at the critical time. He kept us from harm. Acquire this trust and faith and your service in the work of the Master will be the most gratifying and successful that you have ever known.

APRIL 22.

"The Churches Care of the Sick."

By Francis C. Leupold.

Scripture Lessons—Luke 9:1-6; John 5:2-

General Truth—Jesus, the Great Teacher was loving and showed it on many occasions when He healed those who were sick, deformed, blind and paralyzed. When He sent His disciples out to preach He gave them the power to heal those who were sick. This is the reason why the Church has maintained hospitals from the earliest times, for it is the spirit of the Master.

Point of Contact—Have you ever been so sick that you had to be taken to the hospital? Or were you ever forced to go under the surgeon's knife? If so, you know what a blessing hospitals are. Every time you see a hospital remember that it is because Jesus taught us how kind it is to help everybody who is sick. Remember, too, that God has given to men wisdom in learning how to cure so many diseases which make people suffer so much.

The Lesson Developed—While we always remember that Jesus came into this world to help the sin-laden souls of men, we must also remember, as we read of His sojourn on earth, that He was always anxious about the physical ills of men. Countless are the many references to His healing the sick. We also learn that He deemed it right to heal on the Sabbath Day.

The Christian Church today gives much attention and money to the bodily needs of its people and all needy ones, in the establishment of homes, orphanages, asylums and hospitals. It is the latter kind of institutions that we want to speak in our topic today.

Our Lutheran Church plays no small part in the hospital work here in these United States, there being forty-six in the United States directly or indirectly under the supervision of our Church. Every Luther Leaguer ought to go through some large, well conducted hospital for it will teach two great lessons. The first is the wonderful equipment there maintained for the care of the patients, and the second is a fuller realization of what we ought to do in the matter of visiting the sick, taking the flowers, dainties, reading matter, and speaking a few cheering words to them in their lonely days of waiting, either for returned health or the Hand of God calling them home. How many Luther Leaguers can visit a sick person and pray for or with them? Here is an act of true service that is worth while. It means so much to have someone visit you in your illness and then we can hear Jesus say, "I was sick and ye visited Me," and then again, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me." If there are two things that we ought to include in our prayers it

(*Continued on page* 34.)

Book Reviews

JOURNEYS WITH MARTIN LUTHER. A real ok wherein are printed divers sayings and ings of Dr. Luther in these latter days when applied for Synodical Membership in the nited States. Carefully Set Down in Writing that Time, by Brother John, of the Order of or Brethren, commonly known as Lutheran stors. Cloth, illustrated, 354 pages; Colum-s, Ohio, A. D. MCMXVI. To be had from . N. Harley, 80 Martin avenue, Columbus, Ohio. ice $1.50.

is book is "dedicated to the pieces of Church of today for the sake of the of the Church of tomorrow." This is a unique book. It is the kind of a book n likes to get hold of. It is a book you sit up nights to read. It contains al short stories like "The Mending of chelor," which alone are worth the of the book. The letter press is ex-t. We are not going to tell you any about it. Buy the book. Get it at Read it. Laugh. Think about it. it to your friend. Be sure to keep y for yourself. That's all.

F LUTHER, by Gustav Just (translated from e German). Concordia Publishing House, St. uis, Mo. Cloth; 103 pages; 20 chapters. Well inted; illustrated. 25 cents.

is is one of the most excellent manuals e "Life of Luther" we have ever seen. ommend it for saying so much in such space. Except for Chapter 20, "The eran Church in America," we could mend this without reserve. Some of tatements in Chapter 20 could not be ribed to by Lutheran bodies other than uri without qualification. This chap-mitted, we commend the book.

HUNDRED YEARS; edited by Prof. W. H. T. au; cloth; 320 pages; $1.10 postpaid; Concordia ublishing House, St. Louis, Mo.

is book is a series of commemorative s on the Reformation of Dr. Martin er and its blessed results in the year s four-hundredth anniversary of the rmation by various Lutheran writers. oreword is by the editor, Dr. Dau, who has prepared the chronological table of age of Luther at the close of the vol-and likewise contributes the conclud-chapter, "Lutheranism and Christian-There are twenty-eight chapters con-ted by as many different writers who specialists in their particular line. R. D. Biederman, of Concordia Semi-, Springfield, Ill., writes on "Luther at burg," and says: "Before they parted, er formulated articles to show how after all, they had come to an agree-in other respects, and just where the rence remained in the doctrine of the Eucharist. The landgrave had been the most earnest listener at all sessions. He is said to have remarked in public, 'Now will I rather believe the plain words of Christ than the clever thoughts of men.' It was the landgrave who prevailed upon Luther to formulate these final articles. There were fifteen in all, and they were signed by Martin Luther, Phillipus Melanchthon, Justus Jones, Andreas Oseander, Johannes Brentius, Stephanus Agricola, Johannes Oecolampadius, Urlicus Zwingllius, Martin Bucerus, Casper Hadio. At this time both Luther and Melanchthon were more hopeful regarding the Swiss theologians than at any other time." Rev. W. Schoenfeld, New York City, writes on "Luther and the Peasant War." The writer says, "Neither Luther nor his teaching may with any justice be charged with having provoked the revolt of the peasants. It was no fault of his that the peasants in their articles mixed religion and social matters, proclaimed him their patron and made appeal to his teachings, falsely understood them, and this largely, if not entirely, because of the teachings of men who, while they fought as he did against Rome, yet differed fundamentally with him in the conception of the Gospel of Christian freedom, and on that score fought him with no less bitterness than did the Romanists." Prof. Th. Graebner, Concordia Seminary, St. Louis, Mo., writes the chapter on "When England Almost Became Lutheran." Prof. Graebner says, "The indebtedness of England to Luther and his fellow Reformers, as distinguished from the Swiss Reformers, Calvin and Zwingli, is not a matter which has only been recognized in recent years. In the Seventeenth Century Nicholas Lithenius, Swedish pastor of a Lutheran congregation in London, wrote a book in which he demonstrates 'that the English Reformation was not inaugurated by disciples of Zwingli and Calvin, but by those of Luther, so that Luther, the great instrument of God in reforming the British Church, opened the way to England and Scotland to extricate themselves from Papal servitude.' These words are in consonance with the historical records. It cannot be doubted that for a long time the adherents of evangelical truth in England were no other than Lutherans, who were not only indebted for the possession of the Gospel light to Luther and his friends, but who, moreover, deliberately rejected the doctrines of Zwingli and held fast to that of the Lutheran Church." This stout vol-

ume, well printed, we are glad to have. It contains a great deal of information, and is a valuable contribution to Quadri-Centennial literature.

"THE EUROPEAN WAR OF 1914—Its Causes, Purposes and Probable Results." By John William Burgess, Ph.D., J.U.D., LL.D., formerly professor of Constitutional and International Law, and Dean of the Faculties of Political Science, Philosophy and Pure Science, in Columbia University, New York City. Cloth; pp. 209; index. Price, $1.00. Order through Wartburg Publishing House, Chicago, Ill.

This book is well printed on good paper. There are eight chapters dealing with the occasions of the War, the proximate causes of the War, the underlying causes of the War, American interests in the outcome of the War, the Austro-Hungarian Empire and the crime at Sarajevo, Belgian neutrality, the export of arms and munitions to belligerents, and the German Emperor. Professor Burgess writes as an American for Americans, and from the standpoint of American interests. Every true American interest, he avers, requires the maintenance of the German Empire in its present organization and power in middle Europe. In his preface Prof. Burgess says: "It was quite inevitable that the attention of the vast majority should be riveted primarily upon some of the nearer lying, more unimportant incidents of the movement, and that these should be misinterpreted and these misinterpretations become exaggerated until they should finally assume the form of caricature and catchword. There are some evidences at present that we are beginning to emerge from this spell of excited and misguided feeling and to look at things more calmly and objectively. It is this which has encouraged me to release this little volume for publication at this juncture."

Books Received

PSALM 46, for the 400th Anniversary of the Reformation; solo for middle voices; Prof. Herman M. Hahn, Ft. Wayne, Ind. This music is suitable for anniversary occasions.

100TH PSALM, for medium voices, by Prof. Herman M. Hahn.

23RD PSALM, for bass, baritone, alto and mezzo-soprano; Prof. Hahn.

CHRIST THE GARDENER, a sacred song for medium voices; by Prof. Hahn, 2852 Broadway, Ft. Wayne, Ind. The words are in German and in English. Choirs desiring appropriate music for churches will find this music very acceptable.

JUNIOR AND INTERMEDIATE LEAGUE

(*Continued from page 32*)

for the sick; and gratitude that we are in health.

Next to the Church itself, nothing deserves your support more than the hospital.

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APRIL 29.

"The Living and Effective Word."

By Francis C. Leupold.

Scripture Lessons—Heb. 4:12; I Pet. 1:22-

General Truth—The recorded Word of G is the medium through which the Holy Spi comes to us. It is powerful performing migh deeds in the souls of people. Although it wor silently yet it works powerfully. Then, too, is alive forever. It will leave us if we fig against it, but if we want it to stay with it will do so. Great are the things it will for us.

Point of Contact—Flowers are most beauti indeed. How they cheer us up! But very so they change in color and appearance and with up. They are not so beautiful then. Sprin time is also beautiful, but its freshness so changes to dry summer. But this does n happen to the Word of God. It remains tod just as fresh and beautiful as when it was fi spoken. God cannot grow old, only things a people. But with the Word in our hearts will never die but always live with Christ W is alive forever.

The Lesson Developed—What shall I do be saved? What proof have you that you w be saved? What makes you so sure that yo prayers are heard? Where is your guide th you do this, and not do that? These and ma like questions come to the Christian of tod both by the believer and the doubter as well the unbeliever. It is the Word that sure gives us our answer, for it satisfies the believ beyond all doubt. In answer to what the Wo is, we need only refer to our first Scriptu lesson, and there find just what the word is a all the power that it has in moulding a strengthening the lines of believers. This wo derful Word is alive, and has the power penetrate the most wicked life, and yet it a has the calmness and sweetness to comfort broken and sorrowful heart.

Its wonderful power is further manifested its properties as food for the sinful and hung soul.

This word has created mountains and se arated seas. It made water come from the h dened rock; and fed the hungry. It cheered mourners, healed the lame, opened the eyes the blind, the ears of the deaf, and loosed tongue of the speechless. It quieted the no seas, made men give up their lives for its fense, made a Paul out of a Saul, made c ciples of fishermen and made saints out of s ners. Its power has bound together the ac ing hearts of mothers, widows, orphans and lonely. It has cheered those in anguish of bo mind and soul and helped many in solving th many problems.

How shall the young secure their hearts,
And guard their lives from sin?
Thy Word the choicest rule imparts
To keep the conscience clean.

It told the thief on the cross that he w saved. It told the widow that her son wo be raised again, and it told countless multitu of the love of God through Christ.

It made great men and women of boys a girls and helped many young people throu temptation. Have you felt its "living" pow and its "effectiveness"?

It is the foundation-stone of the Christ Church. It stood firm through all of the wor history and it alone is what every boy and needs now. Therefore study and commit memory the Word.

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